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PROCEEDINGS
OF THE
SOCIETY OF ANTIQUARIES OF SCOTLAND.

SESSION
MDCCCLXXXV.-LXXXVI.



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ONE HUNDRED AND SIXTH SESSION
1885-86



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MDCCCLXXXVI

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THE RHIND LECTURESHIP.

*(Instituted 1874, in terms of a Bequest for its endowment by the late
ALEXANDER HENRY RHIND of Sibster, Hon. Mem. S.A. Scot.)*

SESSION 1885-86.

**RHIND LECTURER IN ARCHÆOLOGY—DAVID MASSON, M.A., LL.D., Professor
of Rhetoric and English Literature, University of Edinburgh.**

LAWS
OF THE
SOCIETY OF ANTIQUARIES OF SCOTLAND.

INSTITUTED NOVEMBER 1780.

(Revised and adopted December 1, 1873.)

The purpose of the Society shall be the promotion of ARCHEOLOGY, especially as connected with the ANTIQUITIES AND HISTORICAL LITERATURE OF SCOTLAND.

I. MEMBERS.

1. The Society shall consist of Ordinary and Honorary Fellows, and of Corresponding and Lady Associates.
2. The number of the Ordinary Fellows shall be unlimited.
3. Candidates for admission as Ordinary Fellows must sign the Form of Application prescribed by the Council, and must be recommended by one Ordinary Fellow and two Members of the Council.
4. The Secretary shall cause the names of the Candidates and of their Proposers to be inserted in the billet calling the Meeting at which they are to be balloted for. The Ballot may be taken for all the Candidates named in the billet at once ; but if three or more black balls appear, the Chairman shall cause the Candidates to be balloted for singly. No Candidate shall be admitted unless by the votes of two-thirds of the Fellows present.
5. The number of Honorary Fellows shall not exceed twenty-five ; and

shall consist of men eminent in Archæological Science or Historical Literature, and they shall not be liable for any fees of admission or annual contributions.

6. All recommendations of Honorary Fellows must be made through the Council ; and they shall be balloted for in the same way as Ordinary Fellows.

7. Corresponding Associates must be recommended and balloted for in the same way as Ordinary Fellows, and they shall not be liable for any fees of admission or annual contributions.

8. The number of Lady Associates shall not exceed twenty-five. They shall be elected by the Council, and shall not be liable for any fees of admission or annual contributions.

9. Before the name of any person can be recorded as an Ordinary Fellow, he shall pay Two Guineas of entrance fees to the funds of the Society, and One Guinea for the current year's subscription. Or he may compound for all future contributions, including entrance fees, by the payment of Twenty Guineas at the time of his admission ; or of Fifteen Guineas after having paid five annual contributions ; or of Ten Guineas after having paid ten annual contributions.

10. If any Ordinary Fellow who has not compounded shall fail to pay his annual contribution of One Guinea for three successive years, due application having been made for payment, the Treasurer shall report the same to the Council, by whose authority the name of the defaulter may be erased from the list of Fellows.

11. Every Fellow not being in arrears of his annual subscription shall be entitled to receive the printed Proceedings of the Society from the date of his election, together with such special issues of Chartularies, or other occasional volumes, as may be provided for gratuitous distribution from time to time under authority of the Council. Associates shall have the privilege of purchasing the Society's publications at the rates fixed by the Council for supplying back numbers to the Fellows.

12. None but Ordinary Fellows shall hold any office or vote in the business of the Society.

OFFICE-BEARERS AND COUNCIL.

1. The Office-Bearers of the Society shall consist of a President, who continues in office for three years; three Vice-Presidents, two Secretaries for general purposes, and two Secretaries for Foreign Correspondence, a Treasurer, two Curators of the Museum, a Curator of Coins, and a Librarian, who shall be elected for one year, all of whom may be re-elected at the Annual General Meeting, except the first Vice-President, who shall go out by rotation, and shall not be again eligible till he has been one year out of office.

2. The Council shall consist of the Office-Bearers and seven Ordinary Fellows, besides two annually nominated from the Board of Manufactures. Of these seven, two shall retire annually by rotation, and shall not be again eligible till they have been one year out of office. Any two Office-Bearers and three of the Ordinary Council shall be a quorum.

3. The Council shall have the direction of the affairs and the custody of the effects of the Society; and shall report to the Annual General Meeting the state of the Society's funds, and other matters which may have come before them during the preceding year.

4. The Council may appoint committees or individuals to take charge of particular departments of the Society's business.

5. The Office-Bearers shall be elected annually at the General Meeting.

6. The Secretaries for general purposes shall record all the proceedings of meetings, whether of the Society or Council; and conduct such correspondence as may be authorised by the Society or Council, except the Foreign Correspondence, which is to be carried on, under the same authority, by the Secretaries appointed for that particular purpose.

7. The Treasurer shall receive and disburse all moneys due to or by the Society, and shall lay a state of the funds before the Council previous to the Annual General Meeting.

8. The duty of the Curators of the Museum shall be to exercise a general supervision over it and the Society's Collections.

9. The Council shall meet during the session as often as is requisite

for the due despatch of business ; and the Secretaries shall have power to call Meetings of the Council as often as they see cause.

III. MEETINGS OF THE SOCIETY.

1. One General Meeting shall take place every year on St Andrew's day, the 30th of November, or on the following day if the 30th be a Sunday.

2. The Council shall have power to call Extraordinary General Meetings when they see cause.

3. The Ordinary Meetings of the Society shall be held on the second Monday of each month, from December to April alternately at Eight P.M. and at Three P.M., and in May and June at Three P.M. The Council may give notice of a proposal to change the hour and day of meeting if they see cause.

IV. BYE-LAWS.

1. All Bye-Laws formerly made are hereby repealed.

2. Every proposal for altering the Laws as already established must be made through the Council ; and if agreed to by the Council, the Secretary shall cause intimation thereof to be made to all the Fellows at least three months before the General Meeting at which it is to be determined on.

LIST OF THE FELLOWS

OF THE

SOCIETY OF ANTIQUARIES OF SCOTLAND.

NOVEMBER 30, 1886.

PATRON.
HER MAJESTY QUEEN VICTORIA.

- | | |
|--|---|
| 1853. *ABBOTT, FRANCIS, 25 Moray Place. | 1865. *ANDERSON, ARTHUR, C.B., M.D.,
Sunnybrae, Pitlochry. |
| 1879. ABERCROMBY, Hon. JOHN, 21 Chapel
Street, Belgrave Square, London. | 1884. ANDERSON, CHARLES M., Woodland
Villas, Heaton Moor, Stockport. |
| 1853. *ABERDEIN, FRANCIS, of Keithock,
Keithock House, Brechin. | 1882. ANDERSON, JOHN, M.D., LL.D., 11
Harrington Gardens, London, S.W. |
| 1858. *ADAM, ROBERT, City Accountant,
Council Chambers. | 1885. ANDERSON, P. J., M.A., LL.B., 2 East
Craibstone Street, Aberdeen. |
| 1881. AGNEW, R. VANS, of Barnbarroch,
Kirkinner, Wigtownshire. | 1871. ANDERSON, ROBERT ROWAND, LL.D.,
Architect, 19 St Andrew Square. |
| 1884. AGNEW, STAIR, C.B., M.A., 22 Buck-
ingham Terrace. | 1865. *ANDERSON, THOMAS S., Lingarth, New-
burgh, Fife. |
| 1877. AINSLIE, DAVID, of Costerton, Black-
shields. | 1882. ANNANDALE, THOMAS, M.D., Professor
of Clinical Surgery, University of
Edinburgh, 34 Charlotte Square. |
| 1884. AITKEN, GEORGE SHAW, Architect,
Fern Villa, Pirbright, Surrey. | 1863. *APPLETON, JOHN REED, Western Hill,
Durham. |
| 1878. AITKEN, THOMAS, M.D., District
Asylum, Inverness. | 1850. *ARGYLL, His Grace the Duke of,
K.T., D.C.L. |
| 1886. ALEXANDER, W. LINDSAY, 23 Rosary
Gardens, S. Kensington, London. | 1885. ARMITAGE, ALEXANDER BOASE, Ac-
countant, 14 Dick Place. |
| 1879. ALLEN J. ROMILLY, C.E., 11 Bentinck
Street, Cavendish Square, London. | 1878. ARMSTRONG, ROBERT BRUCE, 22 Atholl
Crescent. |
| 1864. *ANDERSON, ARCHIBALD, Advocate, 44
Connaught Square, London. | |

An asterisk (*) denotes Members who have compounded for their Annual Contributions.

- 1886.*ATKINSON, W. A., Knockfarrie, Pitlochry.
- 1861.*BAIKIE, ROBERT, M.D., of Tankerness, 55 Melville Street.
1877. BAILEY, J. LAMBERT, Solicitor, Ardrossan.
1868. BAIN, JOSEPH, 2 Landridge Road, London.
- 1838.*BALFOUR, Col. DAVID, of Balfour and Trenaby, Orkney.
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1883. BALFOUR, CHARLES BARRINGTON, of Newton Don and Balgonie, Scots Guards, London, 21 Hans Place.
1885. BALFOUR, Major FRANCIS, Fernie Castle, Fife.
- 1863.*BALFOUR-MELVILLE, JOHN M., of Pilrig and Strathkinnes, W.S., Mount Melville, St Andrews.
1876. BALLANTINE, ALEXANDER, 42 George Street.
1877. BANNERMAN, Rev. D. DOUGLAS, M.A., Free St Leonard's Manse, Perth.
- 1877.*BANNERMAN, H. CAMPBELL, M.P., 6 Grosvenor Place, London.
- 1865.*BARNWELL, Rev. EDWARD LOWRY, M.A., Melksham, Wilts.
1880. BARRON, JAMES, Editor of *Inverness Courier*, Inverness.
1883. BAXTER, JAMES CURRIE, S.S.C., 45 Heriot Row.
1884. BEATON, ANGUS J., C.E., Engineer's Office, L. and N.-W. Railway, Bangor, North Wales.
1877. BEAUMONT, CHARLES G., M.B., Shirley, Southampton.
- 1863.*BECK, Rev. JAMES, A.M., Bildeston Rectory, Ipswich, Suffolk.
1872. BEER, JOHN T., Threapland House, Fulneck, Leeds.
1877. BEGG, ROBERT BURNS, Solicitor, Kinross.
1875. BEITH, DONALD, W.S., 15 Grosvenor Crescent.
1877. BELL, ROBERT CRAIGIE, W.S., 4 Buckingham Terrace.
1877. BELL, WILLIAM, of Gribdae, Kirkcudbright.
1879. BERRY, Rev. DAVID, 117 Goldhawk Road, Shepherd's Bush, London, W.
1884. BETT, JAMES, Factor for the Earl of Breadalbane, Bolfracks, Aberfeldy.
1886. BEVERIDGE, HENRY, of Pitreavie, Dunfermline.
- 1873.*BEVERIDGE, JAMES A., 9 Belgrave Cres.
1877. BILTON, LEWIS, W.S., 21 Hill Street.
1880. BLACK, JAMES T., Gogar Park, Corstorphine.
1882. BLACK, WILLIAM GEORGE, 1 Alfred Terrace, Hillhead, Glasgow.
- 1847.*BLACKIE, WALTER G., Ph.D., LL.D., 17 Stanhope Street, Glasgow.
1882. BLACKWOOD, JAMES, Gillsburn, Kilmarnock.
1885. BLAIKIE, WALTER BIGGAR, 22 Heriot Row.
1883. BLAIR, F. C. HUNTER, B.A., Blairquhan, Maybole.
1879. BLANC, HIPPOLYTE J., Architect, 73 George Street.
1883. BLOXSOM, WILLIAM G., 25 St Andrew Square.
1886. BLYTH, R. HENRY, Bank of Scotland, Moffat.
1879. BLYTH-MARTIN, WILLIAM YOUNG, Blyth House, Newport, Fife.
1885. BOMPAS, CHARLES S. M., 121 Westbourne Terrace, London.
- 1880.*BONAR, HORATIUS, W.S., 15 Hill St.
1876. BONNAR, THOMAS, 127 George Street.
1880. BORLAND, JOHN, Etruria Bank, Kilmarnock.
- 1873.*BOYD, WILLIAM, M.A., Solicitor, Peterhead.
1884. BOYNTON, THOMAS, Ulrome Grange, Southorpe, Hull.
1883. BRAND, DAVID, Advocate, 9 Albany St.
- 1884.*BREADALBANE, The Most Hon. the Marquess of, Taymouth Castle.
1869. BREWSTER, Rev. DAVID, Kilmeny, Fife.
- 1857.*BRODIE, THOMAS DAWSON, W.S., 9 Ainslie Place.
1877. BROWN, ARCHIBALD, Principal Clerk of Session, 12 Oxford Terrace.
1878. BROWN-MORISON, JOHN BROWN, of Finnerlie, The Old House, Harrow-on-Hill.

1885. BROWN, Rev. GEORGE, Bendochy Manse, Coupar-Angus.
1849. *BROWN, A. J. DENISTON, Balloch Castle, Dumbarton.
1884. BROWN, G. BALDWIN, M.A., Professor of Fine Art, University of Edinburgh, 8 Grosvenor Street.
1871. BROWN, JOHN TAYLOR, Gibraltar House, St Leonards,—*Librarian*.
1882. BROWN, ROBERT, Underwood Park, Paisley.
1865. *BROWN, WILLIAM, F.R.C.S.E., 25 Dublin Street.
1884. BROWNE, Rev. G. F., B.D., St Catherine's College, Cambridge.
1882. BROWNE, GEORGE WASHINGTON, Architect, 5 Queen Street.
1885. BRUCE, CHARLES, J.P., Mount Hooly House, Wick.
1863. *BRUCE, HENRY, of Ederline, Lochgilphead.
1882. BRUCE, JAMES, W.S., 23 St Bernard's Crescent.
1880. BRUCE, Rev. WILLIAM, Dunimarle, Culross.
1880. BRYDEN, ROBERT, Waltham Lodge, Murrayfield.
1885. *BUCHANAN, THOMAS RYBURN, M.A., M.P., 10 Moray Place.
1882. BUIST, JOHN B., M.D., Lecturer on Pathology, 2 Grosvenor Street.
1882. BURNET, JOHN JAMES, Architect, 167 St Vincent Street, Glasgow.
1863. *BURNETT, GEORGE, LL.D., Advocate, Lyon King-of-Arms, 21 Walker Street.
1867. *BUTE, The Most Honourable the Marquis of, K.T., LL.D.
1880. CALDWELL, JAMES, Craigielea Place, Paisley.
1883. CAMERON, Rev. ALEXANDER, F.C. Manse, Brodick, Arran.
1885. CAMPBELL, The Lord COLIN, Argyll Lodge, Kensington, London.
1886. CAMPBELL, C. M'IVER, M.D., Perth District Asylum, Murthly.
1886. CAMPBELL, DONALD, M.D., Craigharnock, Ballachulish.
1886. CAMPBELL, Sir DUNCAN ALEXANDER DUNDAS, Bart., of Barcaldine and Glenure.
1865. *CAMPBELL, Rev. JAMES, D.D., The Manse, Balmerino, Fifeshire.
1884. CAMPBELL, JAMES, Constitutional Club, Regent Street, London, S.W.
1877. *CAMPBELL, JAMES, of Tillychewan, Alexandria, Dumbartonshire.
1874. *CAMPBELL, JAMES A., LL.D., M.P., of Stracathro, Brechin.
1850. *CAMPBELL, Rev. JOHN A. L., Helpston, Northamptonshire.
1882. CAMPBELL, PATRICK W., W.S., 49 Melville Street.
1884. *CAMPBELL, RICHARD VARY, Advocate, 87 Moray Place.
1878. CAMPBELL, WILLIAM, M.D., Dep. Inspector-General of Hospitals, Bombay Army, 2 Manor Road, Folkestone.
1883. CAMPBELL, WALTER J. DOUGLAS, of Innis Chonain, Loch Awe.
1862. *CARPRAE, ROBERT, 77 George Street, —*Curator of Museum*.
1867. CARLYLE, THOMAS J., Templehill, Ecclefechan.
1869. *CARMICHAEL, Sir W. GIBSON, Bart., of Castlecraig, Dolphinton.
1871. CARTWRIGHT, THOMAS LESLIE MELVILLE, Melville House, Ladybank, Fife.
1874. *CHALMERS, DAVID, Redhall, Slateford.
1865. *CHALMERS, JAMES, Westburn, Aberdeen.
1869. CHALMERS, PATRICK HENDERSON, Advocate, 13 Union Terrace, Aberdeen.
1885. CHAMBERS, ROBERT, Publisher, 10 Claremont Crescent.
1876. CHISHOLM, JAMES, 15 Claremont Cres.
1831. CHRISTIE, JOHN, of Cowden, 19 Buckingham Terrace.
1882. CHRISTISON, DAVID, M.D., 40 Moray Pl.
1882. CLARK, DAVID BENNETT, 15 Douglas Crescent.
1885. CLARK, GEORGE BENNETT, W.S., 15 Douglas Crescent.
1871. CLARK, Sir JOHN FORBES, Bart., of Tillypronie, Aberdeenshire.
1867. *CLARK, ROBERT, 42 Hanover Street.

1874. CLARKE, WILLIAM BRUCE, M.A., M.B.,
46 Harley St., Cavendish Sq., London.
1879. CLELAND, JOHN, M.D., Professor of
Anatomy, University of Glasgow.
1880. CLOUSTON, THOMAS S., M.D., Tip-
perlinn House, Morningside Place.
- 1870.*COGHILL, J. G. SINCLAIR, M.D., St
Catherine's House, Ventnor, Isle of
Wight.
1879. COLLEBROOKE, Sir EDWARD, Bart.,
Abington, Lanarkshire.
1885. CONNAL, WILLIAM, yr., 27 Grange
Road, Middlesbro'-on-Tees.
1885. CONNAL-ROWAN, PATRICK F., Meikle-
wood, Stirling.
- 1882.*COOK, JOHN, W.S., 11 Great King St.
1884. COOKE, Rev. EDWARD ALEXANDER,
B.A., The Rectory, Newmarket-on-
Fergus, County Clare, Ireland.
1885. COOPER, JOHN, Burgh Engineer, 25
Warrender Park Terrace.
1867. COPLAND, JAMES, Assistant Curator,
Historical Department, General
Register House.
- 1851.*COULTHART, JOHN ROSS, of Coulthart
and Collyn, Greenlaw Park, Castle-
Douglas.
- 1849.*COWAN, CHARLES, of Valleyfield,
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1879. COWAN, Rev. CHARLES J., B.D.,
Morebattle, Kelso.
- 1865.*COWAN, JAMES, 35 Royal Terrace.
1879. COWAN, LACHLAN, 160 West George
Street, Glasgow.
1883. COWAN, SAMUEL, *Perthshire Advertiser*,
Perth.
1876. COX, JAMES C., The Cottage, Lochee,
Forfarshire.
1877. COX, ROBERT, M.A., 34 Drumsheugh
Gardens.
1882. CRABBE, GEORGE, 56 Palmerston
Place.
1879. CRABBE, JOHN M., 33 Chester Street.
1879. CRAIK, GEORGE LILLIE, Publisher, 29
Bedford Street, Covent Garden,
London.
1880. CRAN, JOHN, Kirkton, Inverness.
- 1861.*CRAWFURD, THOMAS MACKNIGHT, of
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1876. CRICHTON, JAMES, 5 Lennox Street.
1878. CROAL, THOMAS A., 17 Hope Crescent.
1882. CROLE, DAVID, Solicitor for Inland
Revenue for Scotland, 1 Royal Circus.
1882. CROMBIE, JOHN, 74 Union Street,
Aberdeen.
1886. CROSS, ROBERT, 10 Drumsheugh Pl.
- 1867.*CUMING, H. SYER, 63 Kennington Park
Road, Surrey.
1879. CUNNINGHAM, GEORGE G., Advocate,
45 Manor Place.
1883. CUNNINGHAM, CARUS D., 34 Melville St.
1867. CURLE, ALEXANDER, of Morriston,
Melrose.
1886. CURRIE, JAMES, jun., Trinity Cottage,
Ferry Road.
1884. CURRIE, WALTER THOMSON, S.S.C., Glen-
doick House, Glencarse, Perthshire.
1879. CURSITER, JAMES WALLS, Albert St.,
Kirkwall.
1879. DALGLEISH, J. J., of Westgrange, 8
Atholl Crescent.
1883. DALRYMPLE, Hon. HEW HAMILTON,
Oxenford Castle, Dalkeith.
- 1857.*DALRYMPLE, CHARLES E., Kinellar
Lodge, Blackburn, Aberdeenshire.
- 1866.*DAVIDSON, C. B., Advocate, Roundhay,
Fonthill Road, Aberdeen.
1886. DAVIDSON, JAMES, Solicitor, Kirrie-
muir.
1879. DAVIDSON, HENRY, Muirhouse, David-
son's Mains.
- 1872.*DAVIDSON, HUGH, Procurator-Fiscal,
Braedale, Lanark.
1879. DAY, St JOHN VINCENT, C.E., 33
Lynedoch Street, Glasgow.
1882. DEUCHAR, DAVID, of Morningside,
Harelaw, Hope Terrace.
1881. DEWAR, JAMES, Balliliesk, Dollar.
1884. DICK, J. PROUDFOOT, Killelan House,
Campbelton, Argyllshire.
1876. DICKSON, ROBERT, Surgeon, Carnoustie,
Forfarshire.
- 1870.*DICKSON, THOS., LL.D., Curator of the
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1870. DICKSON, WALTER GEORGE, M.D., 3
Royal Circus.

1882. *DICKSON, WILLIAM TRAQUAIR, W.S.,
11 Hill Street.
1871. DISHINGTON, THOMAS, Lark Villa,
Laverock Bank, Trinity.
1886. *DIXON, JOHN HENRY, Inveran, Poolewe.
1877. DOBIE, JOHN SHEDDEN, of Morishill,
Beith.
1882. DOBIE, Capt. W. A., 4 North Manor Pl.
1880. DONALD, COLIN DUNLOP, jun., 172 St
Vincent Street, Glasgow.
1886. *DONALD, ROBERT, Provost of Dun-
fermline.
1867. *DONALDSON, JAMES, LL.D., Principal
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Middleby Street.
1861. *DOUGLAS, DAVID, 15 Castle Street.
1878. DOUGLAS, ROBERT, Frankfield, Kirk-
caldy.
1885. DOUGLAS, Rev. SHOLTO D. C., 23
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1878. DOUGLAS, Sir WILLIAM FETTES, LL.D.,
P.R.S.A., 5 Lynedoch Place,—
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Castle-Douglas.
1874. DOWELL, ALEXANDER, 13 Palmerston
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1878. DRUMMOND, WILLIAM, 4 Learmonth
Terrace.
1872. DUDGEON, PATRICK, of Cargen, Dumfries.
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Princes Park, Liverpool.
1867. *DUFF, M. E. GRANT, of Eden, Banff.
1872. DUKE, Rev. WILLIAM, M.A., St Vigeans,
Arbroath.
1878. DUNBAR, ARCHIBALD HAMILTON,
of Northfield, Bournemouth.
1880. DUNCAN, JAMES DALRYMPLE, 223 West
George Street, Glasgow.
1850. *DUNCAN, JAMES MATTHEWS, M.A.,
M.D., LL.D., 71 Brook Street, Gros-
venor Square, London.
1874. DUNCAN, Rev. JOHN, Abdie, Newburgh,
Fife.
1877. *DUNDAS, RALPH, C.S., 16 St Andrew
Square.
1874. DUNLOP, Rev. JAMES MERCER, Charles-
wood, Pollokshaws.
1875. DUNS, JOHN, D.D., Professor of Natural
Science, New College, 14 Greenhill Pl.
1880. DYSON, WILLIAM COLBECK, Rock House,
Batley.
1885. ELDER, WILLIAM NICOL, L.R.C.P. and
S.E., 10 West Maitland Street.
1885. ELLIOT, Col. CHARLES, C.B., Hazel-
bank, Murrayfield.
1880. ELLIOT, JOHN, of Binks, 7 Chamberlain
Road.
1862. *ELLIOT, Sir WALTER, K.C.S.I., LL.D.,
of Wolfelee, Roxburghshire.
1884. ELLIS, JAMES, 54 Castle Street.
1874. FAIRWEATHER, ALEXANDER, 22 Peirse
Street, Brechin.
1866. *FARQUHARSON, ROBERT, of Haughton,
Alford, Aberdeenshire.
1880. FAULDS, A. WILSON, Knockbuckle
House, Beith.
1883. FERGUSON, ALEXANDER A., 11 Gros-
venor Terrace, Glasgow.
1880. FERGUSON, RICHARD S., M.A., Lowther
Street, Carlisle.
1875. FERGUSON, ROBERT, M.P., Morton,
Carlisle.
1872. FERGUSON, WILLIAM, of Kinmundy,
Mintlaw, Aberdeenshire.
1875. FERGUSSON, Sir JAMES R., of Spital-
haugh, West Linton.
1873. *FINDLAY, JOHN RITCHIE, 3 Rothesay
Terrace,—*Secretary*.
1880. FINLAY, JOHN HOPE, W.S., 19 Glen-
cairn Crescent.
1885. FINLAY, KIRKMAN, of Dunlossit, Islay.
1875. FISHER, EDWARD, Abbotsbury, Newton
Abbot, Devonshire.
1885. FLEMING, D. HAY, 173 South Street,
St Andrews.
1875. FOOTE, ALEXANDER, Broomley, Mon-
trose.
1862. *FORBES, WILLIAM, of Medwyn, 17
Ainslie Place,—*Foreign Secretary*.
1880. FORB LONG, Major-Gen. J. G. ROCHE, 11
Douglas Crescent.
1883. *FOSTER, WALTER KIDMAN, 45 Leinster
Gardens, Hyde Park, London.
1883. FOX, CHARLES HENRY, M.D., The
Beeches, Brislington, Bristol.

- 1862.*FRASER, ALEXANDER, Canonmills Lodge, Canonmills.
 1857. FRASER, JAMES L., 5 Castle Street, Inverness.
 1857.*FRASER, PATRICK ALLAN, of Hospital Field, Arbroath.
 1864.*FRASER, The Hon. Lord, 8 Moray Place.
 1851.*FRASER, WILLIAM, C.B., LL.D., Deputy Keeper of Records, 32 Castle Street.
 1883. FRASER, Rev. WILLIAM RUXTON, M.A., Minister of Maryton, Montrose.
 1882. FRER, JOHN, Solicitor, Melrose.
 1884. GALBRAITH, THOMAS L., Town-Clerk, Stirling.
 1886. GEBBIE, Rev. FRANCIS, 4 Clarendon Crescent.
 1884. GEMMILL, WILLIAM, M.B., C.M., Drummorie, Stranraer.
 1877. GIBB, JOHN S., 8 Buccleuch Place.
 1876. GIBSON, ALEXANDER, Advocate, 12 Great King Street.
 1886. GILL, A. J. MITCHELL, of Savock, Aberdeenshire.
 1867. GILLESPIE, DAVID, of Mountquhanie, Fifeshire.
 1881. GILLON, WILLIAM, Captain 71st High. Light Infantry, Wallhouse, Bathgate.
 1870.*GLASGOW, Right Hon. The Earl of, LL.D., Lord Clerk Register of Scotland.
 1885. GLEN, ROBERT, 10 Duncan Street.
 1885. GOLDSMID, EDMUND, Lufra House, Granton Road.
 1884. GORDON, JAMES, W.S., 8 East Castle Road, Merchiston.
 1877. GORDON, Rev. ROBERT, of Free Buccleuch Church, 11 Mayfield Gardens.
 1872. GORDON, WILLIAM, M.D., 11 Mayfield Gardens.
 1883. GORDON, R. B. WOBRIE, Grenadier Guards, London.
 1869. GOUDIE, GILBERT, 39 Northumberland Street,—*Treasurer*.
 1885. GOUDIE, JAMES T., Janefield, Albert Drive, Pollokshields.
 1878. GOW, JAMES M., Union Bank, 66 George Street.
 1851.*GRAHAM, WILLIAM, LL.D., 11 Eildon Street.
 1882. GRAHAM, JAMES MAXTONE, of Cultoquhey, Crief.
 1885. GRANT, JOHN, Marchmont Herald, 42 Ann Street.
 1882. GRAY, GEORGE, Clerk of the Peace, Glasgow.
 1884. GRAY, J. MILLER, Curator, National Portrait Gallery of Scotland, 25 York Place.
 1877. GRAY, ROBERT, Bank of Scotland House.
 1870. GREENBURY, Rev. THOMAS, 16 Upperhead Row, Leeds.
 1866.*GREENSHIELDS, JOHN B., Advocate, of Kerse, Lesmahagow.
 1886. GREIG, T. WATSON, of Glencarse, Perthshire.
 1872. GRIEVE, DAVID, Lockharton Gardens, Colinton Road, Slateford.
 1880. GRIEVE, SYMINGTON, 7 Queensberry Terrace.
 1863.*GRIGOR, JOHN, M.D., Larkfield, Nairn.
 1878. GROSART, Rev. ALEX. BALLOCH, D.D., LL.D., Brooklyn House, Blackburn.
 1871. GRUB, Rev. GEORGE, The Parsonage, Stonehaven.
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 1883. GUNNING, ROBERT HALLIDAY, M.D., 30 Hazlett Road, West Kensington Park, London.
 1884. GUTHRIE, CHARLES J., Advocate, 13 Royal Circus.
 1878. GUTHRIE, Rev. D. K., F. C. Manse, Liberton.
 1884. GUTHRIE, JAMES, 11 Stafford Street.
 1874. GUTHRIE, Rev. ROGER R. LINGARD, Taybank House, Dundee.
 1861.*HADDINGTON, Right Hon. The Earl of, Tynninghame, Prestonkirk.
 1846.*HAILESTONE, EDWARD, of Walton Hall, Wakefield.
 1882. HALKETT, Sir ARTHUR, Bart., of Pitfirrane, Dunfermline.
 1876. HALLER, Rev. ARTHUR W. CORNELIUS, M.A., The Parsonage, Alloa.

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 1880. HAMILTON, GEORGE, Sheriff-Clerk, Kirkcudbright.
 1876. HAMILTON, JOHN ALEXANDER, 8 Mayfield Street, Newington.
 1875. HAMILTON, JOHN G. C., M.P., of Dallsell, Motherwell.
 1867. HARRIS, ALEXANDER, City Chambers.
 1886. HART, GEORGE, Procurator-Fiscal of Renfrewshire at Paisley.
 1882. HAWLEY, WILLIAM, 9 Market Street, Southport.
 1885. HAY, ANDREW, Oriental Club, Hanover Square, London.
 1875. HAY, GEORGE, R.S.A., 7 Ravelstone Terrace.
 1882. HAY, GEORGE, The Snuggery, Arbroath.
 1880. HAY, GEORGE H. B., Hayfield, Lerwick.
 1884. HAY, J. MARLEY, Queen Street, Aberdeen.
 1874. HAY, J. T., of Whitmuir, 13 North Manor Place.
 1865.*HAY, ROBERT J. A., of Nunraw, Prestonkirk.
 1882. HAY, WILLIAM, Architect, Rabbit Hall, Portobello.
 1871. HEITON, ANDREW, Architect, Darnick, Perth.
 1880.*HENDERSON, JOHN L., 3 Minard Terrace, Glasgow.
 1872.*HENDERSON, JOHN, 14 Athole Gardens, Kelvinside, Glasgow.
 1886. HENRY, DAVID, Architect, 2 Lockhart Place, St Andrews.
 1873.*HERDMAN, ROBERT, R.S.A., 12 Bruntsfield Crescent.
 1873.*HEUGH, JOHN, of Holmewood, Keut.
 1881. HILL, GEORGE W., 6 Prince's Terrace, Dowanhill, Glasgow.
 1886. HISLOP, ROBERT, B.L., Solicitor, Auchterarder.
 1860.*HOME, DAVID MILNE, LL.D., Milngraden, Coldstream.
 1863. HOOD, THOMAS H. COCKBURN, Walton Hall, Kelso.
 1874.*HOPE, HENRY W., of Luffness, Drem, Haddingtonshire.
 1874.*HORNIMAN, FREDERICK JOHN, Surrey Mount, Forest Hill, London.
 1861.*HOWE, ALEXANDER, W.S., 17 Moray Place.
 1886. HOWDEN, JOHN M., C.A., 3 Dean Park Crescent.
 1880. HOWORTH, DANIEL FOWLER, Stamford Terrace, Ashton-under-Lyne.
 1872. HUNTER, Capt. CHARLES, Pläs Cüch, Llanfair P.G., Anglesea.
 1886. HUNTER, Rev. JOSEPH, M.A., Cockburnspath.
 1867. HUNTER, WILLIAM, Westbank House, Portobello.
 1882. HUTCHESON, ALEXANDER, Architect, Herschel House, Broughty Ferry.
 1871. HUTCHISON, JOHN, R.S.A., 10 Manor Place.
 1860.*HUTCHISON, ROBERT, of Carlisle, 29 Chester Street.
 1872. HYSLOP, JAMES M'ADAM, M.D., 22 Palmerston Place.
 1884. INGRAM, JOHN, Mitchell Library, Glasgow.
 1882. INNES, CHARLES, Solicitor, Inverness.
 1866.*IRVINE, JAMES T., Architect, 167 Cromwell Road, Peterborough.
 1884. IRVINE, R. W., M.A., M.B., Pitlochry, Perthshire.
 1884. ISLES, JAMES, St Ninians, Blairgowrie.
 1883. JACKSON, Major RANDLE, The Priory, St Andrews.
 1879. JACKSON, MAGNUS, Marshall Place, Perth.
 1867. JAMES, Rev. JOHN, 58 Grange Road, Middlesborough-on-Tees.
 1880. JAMIESON, GEORGE, Ex-Lord Provost of Aberdeen.
 1859.*JAMIESON, GEORGE AULDJO, 37 Drumshough Gardens.
 1871. JAMIESON, JAMES AULDJO, W.S., 14 Buckingham Terrace.
 1885. JAMIESON, ANDREW, Advocate, 3 St Colme Street.
 1884. JAPP, WILLIAM, S.S.C., Royal Bank, Alyth.

- 1849.*JOHNSTONE, THOMAS B., 9 Claremont Crescent.
1877. JOLLY, WILLIAM, H.M. Inspector of Schools, Ardgowan, Pollokshields.
- 1864.*JONES, MORRIS CHARLES, Gungrog, Welshpool.
- 1865.*KAYE, ROBERT, Fountain Bank, Partick, Glasgow.
1870. KELTIE, JOHN S., 52 Cromwell Avenue, Highgate, London.
1877. KENNEDY HUGH, Redclyffe, Partick Hill, Glasgow.
1880. KENNEDY, JOHN, M.A., 38 Parliament Street, Westminster.
- 1848.*KERR, ANDREW, Architect, 3 Findhorn Place.
1883. KERR, JAMES B., Banker, Kelso.
1878. KERR, WILLIAM, Solicitor, Nethergate House, Dundee.
1874. KING, Rev. EDWARD, B.A., Werrington Vicarage, Launceston.
1878. KING, JAMES, LL.D., of Campsie, 12 Claremont Terrace, Glasgow.
- 1861.*KING, Col. WILLIAM ROSS, of Tertowie, Kinaldie, Aberdeenshire.
1884. KINLOCH, Sir JOHN G. S., Bart., Kinloch House, Meikle.
1881. KIRKE, ROBERT, Greenmount, Burntisland.
1880. KIRSOFF, JOHN, 6 Queen's Crescent, Glasgow.
- 1856.*LAING, ALEXANDER, LL.D., Newburgh, Fife.
1882. LAING, ALEXANDER, S.S.C., Glenord, Spylaw Road.
- 1864.*LAING, SAMUEL, 5 Cambridge Gate, Regent's Park, London.
- 1878.*LAMB, ALEXANDER CRAWFORD, 8 Garland Place, Dundee.
1884. LAMB, JAMES H., Viewbank, Brechin.
1885. LAW, THOMAS GRAVES, Librarian, Signet Library.
1882. LEADBETTER, THOMAS, Architect, 122 George Street.
- 1871.*LEISHMAN, Rev. THOMAS, D.D., Linton, Kelso.
1882. LEITH, Rev. JAMES FORBES, S.J., 35 Rue de Sevres, Paris.
1883. LEITH, WILLIAM FORBES, Stonyhurst College, Blackburn, Lancashire.
1884. LENNOX, JAMES, Eden Bank, Dumfries.
- 1857.*LESLIE, CHARLES STEPHEN, of Balquhain, 11 Chanonry, Aberdeen.
1873. LINDSAY, Rev. THOMAS M., D.D., Professor of Divinity, Free Church College, Glasgow.
1881. LITTLE, ROBERT, 15 Shandwick Place.
1885. LITTLEJOHN, DAVID S., Solicitor, Balgillo Cottage, Broughty Ferry.
1884. LIVINGSTON, E. B., 22 Great St Helens, London, E.C.
1878. LIVINGSTON, JOSIAH, 4 Minto Street.
1883. LOCKHART, Rev. WILLIAM, M.A., Minister of Colinton.
1882. LORIMER, GEORGE, 2 Abbotsford Crescent.
- 1870.*LOTHIAN, The Most Honourable the Marquess of, K.T., LL.D.,—*President*.
1879. LOWSON, WILLIAM, Solicitor, 28 Constitution Street, Leith.
1879. LUIS, JOHN HENRY, Cidmore, Dundee.
- 1873.*LUMSDEN, HUGH GORDON, of Clova, Aberdeenshire.
1878. LUMSDEN, Lt.-Col. HENRY WILLIAM, 34 Roland Gardens, London.
1880. LUMSDEN, JAMES, Arden House, Alexandria.
- 1875.*MACADAM, STEVENSON, Ph.D., Lecturer on Chemistry, Surgeons' Hall.
1882. MACANDREW, HENRY COCKBURN, Sheriff-Clerk, Inverness.
1884. MACBAIN, ALEXANDER, M.A., Rector of Raining's School, Inverness.
1885. M'BAIN, JAMES M., Banker, Arbroath.
1877. MACBRATH, JAMES MAINLAND, Lynnsfield, Kirkwall.
1885. M'CALL, JAMES, 6 St John's Terrace, Hillhead, Glasgow.
1873. M'COMBIE, WILLIAM, of Easter Skene, Aberdeenshire.
1873. M'DIARMID, WILLIAM R., 8 Palmerston Place.
1884. MACDONALD, ALEXANDER, 28 Lynedoch Street, Glasgow.

1885. MACDONALD, COLL REGINALD, M.D., Beith, Ayrshire.
1885. MACDONALD, JOHN, Solicitor, Buckie, Banffshire.
1882. MACDONALD, KENNETH, Town Clerk of Inverness.
1874. MACDONALD, JAMES, LL.D., Rector of Kelvinside Academy, 14 Kingsbury Gardens, Kelvinside, Glasgow.
1879. MACDONALD, JAMES, W.S., 21 Thistle Street.
1872. M'DOWALL, THOMAS W., M.D., Northumberland Co. Asylum, Morpeth.
1885. M'DOWELL, WILLIAM, 17 Cresswell Terrace, Dumfries.
1882. MACGEORGE, R. B., 19 Woodside Crescent, Glasgow.
- 1862.*MACGIBBON, DAVID, Architect, 93 George Street.
1878. MACGILLIVRAY, WILLIAM, W.S., 8 Bedford Park.
1885. M'GLASHAN, STEWART, Sculptor, 1 Brandon Street.
1884. MACGREGOR, GEORGE, 129 Albion St., Govanhill, Glasgow.
- 1849.*MACGRIGOR, ALEXANDER BENNET, LL.D., of Cairnoch, 19 Woodside Terrace, Glasgow.
1884. MACINTYRE, ALEXANDER C., Merchant, 99 Renfield Street, Glasgow.
1877. MACKAY, ALEXANDER, Trowbridge, Wilts.
- 1876.*MACKAY, AENEAS J. G., LL.D., Advocate, 7 Albyn Place.
1872. MACKAY, F. A., 3 Buckingham Ter.
1882. MACKAY, WILLIAM, Solicitor, Inverness.
- 1852.*MACKENZIE, ALEXANDER KINCAID, 19 Grosvenor Crescent.
1880. MACKENZIE, ALEXANDER, Editor of the *Celtic Magazine*, Inverness.
1882. MACKENZIE, Rev. ALEXANDER, M.A., 6 Fettes Row.
1879. MACKENZIE, ANDREW, Dalmore, Alness.
- 1877.*MACKENZIE, Major COLIN, 8 Upper Phillimore Gardens, London.
- 1872.*MACKENZIE, Rev. JAMES B., Kenmore, Aberfeldy.
1882. MACKENZIE, R. W. R., Stormontfield, Perth.
1870. MACKENZIE, THOMAS, Sheriff-Substitute, Tain.
1873. M'KEELIE, P. H., 26 Pembridge Villas, Bayswater, London.
1876. M'KIE, THOMAS, Advocate, 1 Gloucester Place.
- 1864.*MACKINTOSH, CHARLES FRASER, of Drummond, M.P., 16 Union Street, Inverness.
- 1865.*MACKISON, WILLIAM, Architect, 8 Constitution Terrace, Dundee.
1873. MACLAGAN, ROBERT CRAIG, M.D., 5 Coates Crescent.
1877. MACLAREN, JOHN, 6 Chamberlain Road, Morningside.
1886. MACLEAN, RODERICK, Factor, Ardross, Alness.
1885. MACLEHOSE, JAMES J., 61 St Vincent Street, Glasgow.
1875. MACMATH, WILLIAM, 16 St Andrew Square.
1879. MACMILLAN, ALEXANDER, M.A., Upper Tooting, Surrey.
1884. MACMILLAN, Rev. HUGH, D.D., LL.D., 70 Union Street, Greenock.
- 1855.*MACNAB, JOHN MUNRO, Killin House, St Thomas Road, Grange.
1874. M'NEILL, MALCOLM, 5 North Manor Pl.
1882. MACPHAIL, Rev. J. C., Pilrig Manse, Pilrig.
1886. MACPHERSON, ARCHIBALD, Architect, 37 George Street.
1878. MACPHERSON, NORMAN, LL.D., Professor of Scots Law, University of Edinburgh, Sheriff of Dumfries and Galloway, — *Vice-President*.
- 1882.*MACRITCHIE, DAVID, C.A., 4 Archibald Place.
- 1878.*MAKELLAR, Rev. WILLIAM, 8 Charlotte Square.
1882. MARJORIBANKS, Rev. GEORGE, B.D., Stenton, Prestonkirk.
1872. MARSHALL, DAVID, Loch Leven Place, Kinross.
1885. MARSHALL, WILLIAM HUNTER, W.S., 25 Heriot Row.
1886. MARTIN, THOMAS JOHNSTONE, Advocate, 16 Melville Street.
1873. MARTIN, WILLIAM, M.D., Haddington.

- 1861.*MARWICK, JAMES DAVID, LL.D., City Clerk, City Chambers, Glasgow.
1886. MASSON, DAVID, M.A., LL.D., Professor of Rhetoric, &c., University of Edinburgh.
1871. MAXWELL, ALEXANDER, 9 Viewforth Street, Dundee.
1884. MAXWELL, Sir HERBERT EUSTACE, Bart., M.P., of Monreith, Wigtownshire.
1885. MAXWELL, FRANCIS, Gribton, Dumfries.
1886. MELVILLE, GEORGE F., Sheriff-Substitute of the Lothians, Linlithgow.
1873. MELVIN, JAMES, 2 West Drumsheugh Gardens.
- 1853.*MERCER, GRAEME R., of Gorthy, Glentulchan, Perth.
1878. MERCER, WILLIAM LINDSAY, of Huntingtower, Perth.
1885. METCALFE, Rev. W. M., South Manse, Paisley.
1882. MILLAR, ALEXANDER H., 2 Norman Terrace, Downfield, Dundee.
1876. MILLAR, WILLIAM WHITE, S.S.C., 16 Regent Terrace.
1883. MILLER, GEORGE, C.A., Acre Valley, Torrance of Campsie, Stirlingshire.
1878. MILLER, GEORGE ANDERSON, W.S., Knowehead, Perth.
- 1866.*MILLER, PETER, Surgeon, 8 Bellevue Terrace.
- 1851.*MILLER, SAMUEL CHRISTIE, of Craigen-tinny, 21 St James's Place, London.
1883. MILLER, WILLIAM, S.S.C., 59 George Square.
1885. MILLIDGE, EDWIN, Jeweller, 23 Princes Street.
1867. MITCHELL, ARTHUR, C.B., M.D., LL.D., Commissioner in Lunacy, 34 Drummond Place.
1886. MITCHELL, A. J., Advocate, Craighleith House.
1880. MITCHELL, CHARLES, Kintrockat, Brechin.
1884. MITCHELL, HUGH, Solicitor, Pitlochry.
1886. MITCHELL, RICHARD BLUNT, of Polmood, 45 Albany Street.
- 1851.*MONTGOMERY, Sir GRAHAM G., Bart., Stobo Castle, Peeblesshire.
- 1867.*MORAY, CHARLES HOME DRUMMOND, of Abercairny, Perthshire.
- 1877.*MORAY, HENRY E. H. DRUMMOND, yr. of Blair-Drummond.
1867. MORICE, ARTHUR D., Advocate, 34 Marischall Street, Aberdeen.
1882. MORRIS, JAMES ARCHIBALD, Architect, 16 Adamson Road, St John's Wood, London.
1882. MORRISON, HEW, Smith's Institution, Brechin.
1877. MUDIE, JAMES, Craiggowan, Broughty Ferry.
1883. MUDIE, DAVID COWAN, 10 Dalrymple Crescent.
1877. MUIRHEAD, ANDREW, 23 Northumberland Street.
1872. MUIRHEAD, J. J., 97 Princes Street.
1874. MUNRO, CHARLES, 18 George Street.
1879. MUNRO, ROBERT, M.A., M.D., Kilmarnock.
1884. MUNRO, Rev. ROBERT, M.A., B.D., Old Kilpatrick, Glasgow.
1885. MURDOCH, Rev. A. D., All Saints' Parsonage, Brougham Street.
1879. MURDOCH, JAMES BARCLAY, Hamilton Place, Langside, Glasgow.
1878. MURRAY, DAVID, M.A., 169 West George Street, Glasgow.
1884. MURRAY, PATRICK, W.S., 12 Ann St.
- 1853.*MURRAY, THOMAS GRAHAM, W.S., 11 Randolph Crescent.
- 1863.*MYLNE, ROBERT WILLIAM, Architect, 7 Whitehall Place, London.
1885. NAISMITH, ROBERT, Cross, Stonehouse.
- 1864.*NEILSON, JOHN, W.S., 23 East Claremont Street.
- 1876.*NEPEAN, Sir MOLYNEAUX, Bart., Loders Court, Dorset.
- 1861.*NICOL, ERSKINE, R.S.A., Torduff House, Colinton.
1875. NICOL, GEORGE H., Tay Beach Cottage, West Ferry, Dundee.
1875. NICOLSON, ALEXANDER, LL.D., Sheriff-Substitute, Greenock.
1885. NICOLSON, DAVID, M.D., Broadmoor, Crowthorne, Berks.

1877. NIVEN, ALEXANDER T., C.A., 8 Fountainhall Road.
1867. NORTHBESK, Right Hon. The Earl of, 76 George's Square, London.
1867. NORTHUMBERLAND, His Grace The Duke of.
1877. OGILVIE, WILLIAM M., Bank House, Lochee, Dundee.
1882. OLIVER, Rev. JOHN, M.A., Belhaven, Dunbar.
- 1832.*OMOND, Rev. JOHN REID, Monzie, Crieff.
1881. OUTRAM, DAVID E., 16 Grosvenor Terrace, Glasgow.
1880. PANTON, GEORGE A., 12 Osborne Terrace.
1880. PARK, GEORGE HARRISON, 6 Shandwick Place.
1885. PARKER, CHARLES ARUNDEL, M.D., Gosforth, Cumberland.
1883. PARLANE, JAMES, Appleby Lodge, Rusholme, Manchester.
1880. PATERSON, ALEXANDER, M.D., Fernfield, Bridge of Allan.
- 1862.*PATERSON, GEORGE A., M.D., 15 Merchiston Park.
- 1859.*PATON, JOHN, H.M. Gen. Register House.
- 1859.*PATON, Sir JOSEPH NOEL, R.S.A., Knt., LL.D., 33 George Square.
1869. PATON, WALLER HUGH, R.S.A., 14 George Square.
- 1870.*PATRICK, R. W. COCHRAN, LL.D., Woodside, Beith,—*Secretary*.
1880. PATTERSON, JAMES R., Ph.D., President of the Agricultural College, Lexington, Kentucky, U.S.A.
1871. PAUL, GEORGE M., W.S., 16 St Andrew Square.
1879. PAUL, J. BALFOUR, Advocate, 32 Great King Street.
1882. PAUL, Rev. ROBERT, F.C. Manse, Dollar.
1874. PAXTON, WILLIAM, 3 Fountainhall Road.
1880. PEACE, MASKELL WILLIAM, Ashfield, Wigan.
1879. PEDDIE, J. M. DICK, Architect, 3 South Charlotte Street.
- 1855.*PENDER, JOHN, 18 Arlington Street, London.
1878. PETERS, Rev. W., M.A., The Manse, Kinross.
1882. PETRIE, DAVID, 28 Nelson Street.
1884. PIKE, ALBERT, Councillor-at-Law, Washington, D.C., U.S.A.
- 1885.*PIRRIE, ROBERT, 9 Buckingham Terrace, Hillhead, Glasgow.
1883. PITT-RIVERS, Major-General A. H. L. FOX, 4 Grosvenor Gardens, London.
1878. PREVOST, Colonel T. W., 25 Moray Place.
1881. PRICHARD, Rev. HUGH, M.A., Dinam, Gaerwen, Anglesea.
- 1860.*PRIMROSE, Hon. BOUVIER F., C.B., 22 Moray Place.
1878. PRINGLE, JOHN, M.D., Dep.-Inspector-General of Hospitals, 27 Rutland Square.
1878. PRYDE, DAVID, LL.D., 10 Fettes Row.
1886. PULLAR, ALFRED, M.D., 3 East Castle Road.
- 1865.*RAINY, ROBERT, D.D., Principal and Professor of Theology and Church History, New College, Edinburgh, 23 Douglas Crescent.
1873. RAMPINI, CHARLES, Sheriff-Substitute, Springfield House, Elgin.
- 1864.*RAMSAY, Major JOHN, of Straloch and Barta, Aberdeenshire.
1880. RAMSAY, JOHN, of Kildalton, Islay.
1879. RANKINE, JOHN, Advocate, 10 Melville Street.
1874. RATTRAY, JAMES CLERK, M.D., 61 Grange Loan.
1882. REID, ALEXANDER GEORGE, Solicitor, Auchterarder.
- 1860.*REID, JAMES, Banker, Edinburgh.
1882. REID, JOHN J., Advocate, Queen's and Lord Treasurer's Remembrancer in Exchequer for Scotland, 15 Belgrave Place,—*Curator of Museum*.
1880. RICHARDSON, ADAM B., 16 Coates Crescent.

1875. RINTOUL, Lt.-Col. ROBERT, Kinross House, 28 Carlyle Square, London.
- 1886.*RITCHIE, CHARLES, S.S.C., 20 Hill St.
1878. RIVETT-CARNAC, J. H., C.I.E., Ghazipur, Allahabad, India.
1883. ROBERTS, ANDREW, 8 Millbrae Cres., Langside, Glasgow.
1885. ROBERTSON, CHARLES, Redfern, Colinton Road.
1879. ROBERTSON, GEORGE, Abbey Gate House, Dunfermline.
1884. ROBERTSON, J. STEWART, Edradynate, Ballinluig, Perthshire.
1886. ROBERTSON, ROBERT, Allt-na-coille, Dunfermline.
1879. ROBERTSON, W. W., Architect, H.M. Board of Works.
- 1865.*ROBINSON, JOHN RYLEY, LL.D., Westgate, Dewsbury.
1880. ROBSON, WILLIAM, S.S.C., Marchholm, Gillsland Road.
1885. RODGER, Rev. JOHN WYLIE, The Manse, Wolverhampton.
- 1854.*ROGER, JAMES C., The Grange, Higham Hill, Walthamstow, Essex.
- 1850.*ROGERS, Rev. CHARLES, D.D., LL.D., 6 Barnnton Terrace.
1871. ROLLO, Right Hon. Lord, Duncrub House, Dunning.
1874. ROMANES, ROBERT, Hartyburn, Lauder.
1883. ROSE, Rev. DONALDSON, F.C. Manse, Brechin.
- 1872.*ROSEBURY, Right Hon. The Earl of, LL.D., Dalmeny Park,—*Vice-Pres.*
1876. ROSS, ALEXANDER, Architect, Riverfield, Inverness.
1885. ROSS, ANDREW, S.S.C., 4 Warrender Park Terrace.
1881. ROSS, JOSEPH CARNE, M.D., Shian Lodge, Penzance, Cornwall.
1867. ROSS, Rev. WILLIAM, Cowcaddens Free Church, Clabhan House, Hill Street, Garnethill, Glasgow.
1869. ROSSLYN, Right Hon. The Earl of, Dysart House, Dysart.
1877. SANDERSON, JAMES, Dep.-Inspector-General of Hospitals, Madras Army, 8 Manor Place.
1884. SANDISON, ALEXANDER, St Fillaus, by Crieff.
1885. SCOTT, ALEXANDER MALCOLM, 156 St Vincent Street, Glasgow.
1879. SCOTT, Rev. DAVID, F.C. Manse, Saltcoats.
1881. SEMPLE, ANDREW, M.D., 8 Abercromby Place.
- 1848.*SETON, GEORGE, M.A., Advocate, St Bennet's, Greenhill Gardens.
- 1869.*SHAND, Hon. Lord, 30 Heriot Row.
- 1864.*SHAND, ROBERT, 45 Mill Street, Perth.
1873. SHIELDS, JOHN, 11 Melville Street, Perth.
1878. SHIELL, JOHN, Solicitor, 19 Windsor Street, Dundee.
1880. SHIELLS, R. THORNTON, Architect, 65 George Street.
1879. SIBBALD, JOHN, M.D., Commissioner in Lunacy, 3 St Margaret's Road.
1879. SIBBALD, JOHN EDWARD, 8 Ettrick Rd.
- 1860.*SIM, GEORGE, 9 Lauriston Lane,—*Curator of Coins.*
- 1871.*SIMPSON, ALEX. R., M.D., Professor of Midwifery, University of Edinburgh, 52 Queen Street.
1870. SIMPSON, GEORGE BUCHAN, Seafield, Broughty Ferry.
- 1880.*SIMPSON, ROBERT R., W.S., 8 Bruntsfield Crescent.
1884. SIMPSON, Sir WALTER G., Bart., Advocate, 5 Randolph Cliff.
1883. SINCLAIR, JAMES AUGUSTUS, 20 Bon Accord Terrace, Aberdeen.
1878. SKERTE, HORACE, Solicitor, Perth.
- 1833.*SKENE, WILLIAM FORBES, LL.D., D.C.L., W.S., 27 Inverleith Row.
1876. SKINNER, WILLIAM, W.S., City Clerk, 35 George Square.
1877. SKIRVING, ADAM, of Croys, Dalbeattie.
1879. SMAIL, JAMES, Secretary, Commercial Bank of Scotland, 7 Bruntsfield Crescent.
1880. SMALL, J. W., Architect, 67 Wallace Street, Stirling.
1874. SMART, JOHN, R.S.A., 13 Brunswick Street, Hillside.

1877. SMITH, JAMES T., Duloch, Inverkeithing.
1882. SMITH, J. GUTHRIE, Mugdock Castle, Milngavie.
1874. SMITH, J. IRVINE, 20 Great King St.
1858. SMITH, ROBERT MACKAY, 4 Bellevue Crescent.
1886. SMITH, COL. R. MURDOCH, Director, Edinburgh Museum Science of Art.
1866. SMYTHE, WILLIAM, of Methven, Methven Castle, Perthshire.
1874. SOUTAR, THOMAS, Solicitor, Crieff.
1864. SOUTAR, WILLIAM SHAW, Banker, Blairgowrie.
1882. SOUTHESE, Right Hon. The Earl of, K.T., Kinnaird Castle, Brechin.
1878. SPOWART, THOMAS, of Broomhead, 7 Coates Crescent.
1882. SPRAGUE, THOMAS B., M.A., 29 Buckingham Terrace.
1872. STAIR, Right Hon. The Earl of, K.T., Lochinch, Wigtownshire.
1875. STARKE, JAMES GIBSON, M.A., Advocate, Troqueer Holm, Dumfries.
1885. STEEDMAN, THOMAS, Clydesdale Bank, Kinross.
1874. STEEL, Lt.-Col. GAVIN, 17 Abercromby Place.
1872. STEEL, NEIL, Merchant, Constitution Terrace, Dundee.
1872. STEVENSON, ALEXANDER SHANNAN, Tynemouth.
1875. STEVENSON, JOHN A., M.A., 37 Royal Terrace.
1867. STEVENSON, JOHN J., Architect, 3 Bayswater Hill, London.
1855. STEVENSON, THOMAS, C.E., 17 Heriot Row.
1876. STEWART, Rev. ALEXANDER, LL.D., Manse of Ballachulish, Nether Lochaber.
1883. STEWART, CHARLES, Tigh'n Duin, Killin.
1879. STEWART, CHARLES POYNTZ, Oxford and Cambridge Club, Pall Mall.
1874. STEWART, CHARLES, Sweethope, Musselburgh.
1880. STEWART, J. A., 6 Constitution Terrace, Dundee.
1881. STEWART, JAMES R., M.A., Exchequer Chambers.
1871. STEWART, Col. J. H. M. SHAW, R.E., Madras, India.
1876. STEWART, ROBERT BUCHANAN, 11 Crown Terrace, Dowanhill, Glasgow.
1885. STEWART, ROBERT KING, Murdos-toun Castle, Newmains, Lanarkshire.
1881. STEWART, T. GRAINGER, M.D., Professor of Practice of Physic and Clinical Medicine, 19 Charlotte Sq.
1880. STIRLING, Capt. PATRICK, Kippenross, Dunblane.
1883. STITT, JOHN J., Woodburn House, Dalkeith.
1882. STORY, Rev. R. HERBERT, D.D., Roseneath, Helensburgh.
1883. STRACHAN, JOHN, M.D., Dollar.
1867. STRATHMORE, Right Hon. The Earl of, Glamis Castle, Forfarshire.
1884. STRONG, W. R., C.A., 133 St Vincent Street, Glasgow.
1850. STRUTHERS, Rev. JOHN, LL.D., Minister of Prestonpans.
1883. STUART, GEORGE BALLINGAL, M.B. Surgeon, Grenadier Guards, London.
1878. STURROCK, JOHN, Oakbank, Monkrie.
1882. STURROCK, PETER, London Road, Kilmarnock.
1867. SUTHERLAND, His Grace the Duke of, K.G.
1876. SUTHERLAND, Rev. GEORGE, The Parsonage, Portsoy.
1880. SUTHERLAND, GEORGE MILLER, Solicitor, Wick.
1884. SWALLOW, Rev. H. J., M.A., Brancepeth, Durham.
1851. SWINTON, ARCHIBALD CAMPBELL, of Kimmerghame, LL.D., Advocate.
1863. SWITHINBANK, GEORGE E., LL.D., Ormleigh, Mowbray Road, Upper Norwood, London.
1884. TAIT, GEORGE, 37 Lothian Road.
1873. TAYLOR, Rev. JAMES, D.D., 1 St Catherine's Gardens, Murrayfield.
1860. TAYLOR, JAMES, Stanley Hall, Burntisland.

1881. TAYLOR, MICHAEL W., M.D., 202 Earl's Court Road, S. Kensington, London.
1884. TEMPLE, Rev. WILLIAM, M.A., St Margaret's, Fergue, Huntly.
- 1870.*TENNANT, Sir CHARLES, Bart., The Glen, Innerleithen.
1874. THOMAS, GEORGE HUNTER MAC THOMAS, Advocate, Sheriff of Caithness, Orkney, and Shetland, 13 Charlotte Square.
1885. THOMSON, ALEXANDER, 35 Chester St.
1886. THOMSON, C. W. WODROW, C.A., 16 Lennox Street.
1867. THOMSON, LOCKHART, S.S.C., 114 George Street.
- 1882.*THOMSON, MITCHELL, 7 Carlton Terrace.
- 1875.*THOMSON, Rev. ROBERT, LL.D., Niagara Falls, South Ontario, Canada.
1878. THOMSON, WILLIAM, 23 Great King Street.
1886. TOSH, JOHN, Architect, 12 Whitehall Place, London.
1885. TRAILL, WILLIAM, M.D., 83 North St., St Andrews.
- 1865.*TROUP, WILLIAM, Eastwell, Bridge of Allan.
1877. TUKE, JOHN BATTY, M.D., 20 Charlotte Square.
- 1869.*TURNBULL, JOHN, of Abbey St Bathans, W.S., 49 George Square.
1880. TURNER, FREDERICK J., Mansfield Woodhouse, Mansfield, Notts.
- 1865.*TURNER, Sir WILLIAM, M.B., Professor of Anatomy, University of Edinburgh, 6 Eton Terrace.
1881. TWEEDDALE, The Most Honourable The Marquess of, Yester House, Haddington.
1878. URQUHART, JAMES, H.M. General Register House.
1882. USHER, Rev. W. NEVILLE, 13 Lansdowne Crescent.
- 1862.*VEITCH, GEORGE SETON, Bank of Scotland, Paisley.
1873. VEITCH, JOHN, M.A., LL.D., Professor of Logic, University of Glasgow, The Loaning, Peebles.
1877. VERNON, JOHN J., Hawick.
1874. WALKER, ALEXANDER, 25 Dee Street, Aberdeen.
- 1859.*WALKER, FOUNTAIN, Ness Castle, Inverness-shire.
1879. WALKER, JAMES, 74 Bath Street, Glasgow.
1881. WALKER, J. RUSSELL, Architect, 45 York Place.
- 1871.*WALKER, PETER GEDDES, 2 Airlie Place, Dundee.
1884. WALKER, R. C., S.S.C., Wingate Place, Newport, Fife.
- 1861.*WALKER, Sir WILLIAM STUART, K.C.B., of Bowland, 125 George Street.
1879. WALLACE, THOMAS D., Rector of High School, Inverness.
1872. WARDEN, ALEXANDER JOHNSTON, West Ferry, Dundee.
1879. WARDEN, Major-Gen. ROBERT, C.B., 4 Lennox Street.
- 1849.*WARE, TITUS HIBBERT, 1 Bell Place, Bowdon, near Altrincham, Lancashire.
1876. WATERSTON, GEORGE, jun., 24 Forth Street.
1870. WATSON, CHARLES, Writer, Duna.
1878. WATSON, JOHN KIPPEN, 14 Blackford Road.
1875. WATSON, WILLIAM, 6 Douglas Crescent.
1884. WATSON, W. L., 7 Wetherley Gardens, South Kensington, London.
1886. WATT, Rev. J. B. A., The Manse, Cadder.
- 1856.*WEBSTER, JOHN, Advocate, 42 King Street, Aberdeen.
1879. WEDDERBURN, J. R. M., M.A., W.S., 32 Albany Street.
1877. WEIR, HUGH F., of Kirkhall, Ardrossan.
1877. WELSH, JOHN, S.S.C., 1 Regent Terrace.
- 1872.*WEMYSS AND MARCH, Right Hon. The Earl of, Gosford, Longniddry.
1885. WEMYSS, RANDOLPH ERSKINE, of Wemyss Castle, Fife.
1880. WENLEY, JAMES ADAMS, 5 Drumsheugh Gardens.

1884. WHITE, CECIL, 23 Drummond Place.
 1880. WHITE, JOHN FORBES, LL.D., 107 King Street, Aberdeen.
 1869. WHITE, Lieut.-Col. T. P., R.E., 7 Carlton Crescent, Southampton.
 1885. WHITELAW, DAVID, Mansfield House, Musselburgh.
 1867. WHYTE, ROBERT, Procurator-Fiscal, Forfar.
 1884. WHYTE, WILLIAM, 8 Merchiston Crescent.
 1871. WILLIAMS, WILLIAM EDWARD, Architect, 2 Ludgate Hill, London.
 1884. WILLIAMSON, Rev. ALEXANDER, 32 Blacket Place.
 1870. WILSON, CHARLES E., M.A., LL.D., H.M. Inspector of Schools, 19 Palmerston Place.
 1872. WILSON, GEORGE, S.S.C., 16 Minto St.
 1875. WILSON, WILLIAM, West Lodge, Pollokshields.
 1861. *WILSON, WILLIAM, of Banknock, Stirlingshire.
1852. *WISE, THOMAS A., M.D., Thornton, Beulah Hill, Upper Norwood, London.
 1863. *WISHART, EDWARD, 10 Bentfield Villas, Burntisland.
 1883. WOOD, THOS. A. DOUGLAS, Viewforth, Brunstane Road, Joppa.
 1880. WOOD, JOHN MUIR, 22 Belhaven Terrace, Glasgow.
 1875. WOODBURN, J., M.A., Drumgrange, Patna, Ayr.
 1878. WOODWARD, Rev. JOHN, Union Place, Montrose.
 1884. WRIGHT, JOHN P., W.S., 44 Palmerston Place.
 1867. WRIGHT, Rev. ROBERT, D.D., Starley Burn House, Burntisland.
 1881. YOUNG, ALEXANDER, 9 Lynedoch Pl., Glasgow.
 1881. YOUNG, JOHN WILLIAM, W.S., 22 Royal Circus.
 1878. *YOUNGER, ROBERT, 15 Carlton Terrace.

LIST OF HONORARY MEMBERS
OF THE
SOCIETY OF ANTIQUARIES OF SCOTLAND,
NOVEMBER 30, 1886.

[According to the Laws, the number is limited to TWENTY-FIVE.]

1853.

DANIEL WILSON, LL.D., Principal and Professor of English Literature,
University College, Toronto, Canada.

1855.

Major-General Sir HENRY C. RAWLINSON, K.C.B., D.C.L., 21 Charles
Street, Berkeley Square, London.

1857.

WILLIAM REEVES, D.D., Dean of Armagh, The Rectory, Tynan, Armagh.

1862.

HIS ROYAL HIGHNESS ALBERT EDWARD, PRINCE OF WALES.
5 The PRINCE LOUIS LUCIEN BONAPARTE, 8 Norfolk Terrace, Notting Hill,
London.

1864.

ALEXANDER J. BERESFORD HOPE, LL.D., D.C.L., M.P., Arklow House,
Connaught Place, London.

1865.

Sir HENRY DRYDEN, Bart., Canons Ashby, Byfield, Northamptonshire.

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1869.

M. FRANCISQUE MICHEL, Paris.

1871.

GEORGE STEPHENS, LL.D., Professor of the English Language and Literature,
University of Copenhagen.

1874.

10 Sir JOHN LUBBOCK, Bart., LL.D., D.C.L., M.P., High Elms, Farnborough,
Kent.

JOHN EVANS, D.C.L., &c., Nashmills, Hemel-Hempstead.

1877.

Rev. JAMES RAINE, M.A., Hon. Canon of York.

1879.

Rev. CANON WILLIAM GREENWELL, M.A., D.C.L., Durham.

AUGUSTUS WOLLASTON FRANKS, M.A., British Museum.

1881.

15 Dr LUDWIG LINDENSCHMIDT, Mayence.

Professor OLAF RYGH, Christiania.

Professor RUDOLF VIRCHOW, M.D., LL.D., Berlin.

Colonel HENRY YULE, LL.D., Royal Engineers.

1883.

Rev. J. COLLINGWOOD BRUCE, LL.D., D.C.L., Newcastle-on-Tyne.

1885.

20 JOHN O. WESTWOOD, M.A., Hope Professor of Zoology, Oxford.

Dr HANS HILDEBRAND, Royal Antiquary of Sweden.

Dr ERNEST CHANTRE, The Museum, Lyons.

Commendatore GIOVANNI B. DE ROSSI, Rome

Dr HENRY SCHLIEMANN, Athens.

LIST OF THE LADY ASSOCIATES
OF THE
SOCIETY OF ANTIQUARIES OF SCOTLAND,
NOVEMBER 30, 1886.

[According to the Laws, the number is limited to TWENTY-FIVE.]

1870.

The Lady A. A. JOHN SCOTT of Spottiswoode, Berwickshire.

1871.

Miss C. MACLAGAN, Ravenscroft, Stirling.

1873.

The Baroness BURDETT COUTTS.

1874.

Lady DUNBAR of Duffus, Elginshire.

Lady CLARK, Tillypronie, Aberdeenshire.

Miss MARGARET M. STOKES, Dublin.

1883.

Mrs RAMSAY, Kildalton, Islay.

PROCEEDINGS
OF THE
SOCIETY OF ANTIQUARIES OF SCOTLAND.

HUNDRED AND SIXTH SESSION, 1885-6.

ANNIVERSARY MEETING, 30th November 1885.

ARTHUR MITCHELL, M.D., LL.D., Vice-President,
in the Chair.

A Ballot having been taken, the following Gentlemen, recommended
by the Council, were duly elected Honorary Fellows of the Society :—

JOHN O. WESTWOOD, M.A., Hope Professor of Zoology, Oxford.
Dr HANS HILDEBRAND, Secretary of the Royal Swedish Academy of
Archæology, &c., Stockholm.
Dr ERNEST CHANTRE, Lyons.
Commendatore GIOVANNI B. DE ROSSI, Rome.
Dr HENRY SCHLIEMANN, Athens.

And the following Gentlemen were duly elected Fellows :—

WILLIAM LINDSAY ALEXANDER, 23 Rosary Gardens, Kensington.
WILLIAM A. ATKINSON, of Knockfarrie, Pitlochry.
ROBERT CROSS, 10 Drumsheugh Place.
HENRY BEVERIDGE, of Pitreavie, Dunfermline.
Sir DUNCAN CAMPBELL, Bart., of Barcaldine.
ROBERT DONALD, Provost of Dunfermline.
ANDREW J. MITCHELL GILL, of Savock.
DAVID HENRY, Architect, St Andrews.
JAMES M. M'BAIN, Banker, Arbroath.
RODERICK MACLEAN, Factor, Ardross.
T. J. MARTIN, Advocate, 16 Melville Street.

VOL. XX.

A

The Office-Bearers for the ensuing year were elected as follows:—

Patron.

HER MAJESTY THE QUEEN.

President.

THE MOST HON. THE MARQUIS OF LOTHIAN, K.T., LL.D.

Vice-Presidents.

The Right Hon. The EARL of ROSEBURY, LL.D.
 Sir WILLIAM FETTES DOUGLAS, LL.D., P.R.S.A.
 Professor NORMAN MACPHERSON, LL.D., Sheriff of Dumfries, &c.

Councillors.

Sir J. NOEL-PATON, Kt., LL.D., R.S.A., FRANCIS ABBOTT, GEORGE SETON, M.A. STAIR AGNEW, M.A., C.B.	} <i>Representing the Board of Trustees.</i>	Right Hon. The EARL OF STAIR, K.T. ROBERT HERDMAN, R.S.A. Professor DUNS, D.D. ARTHUR MITCHELL, M.D., LL.D. DAVID CHRISTISON, M.D.
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Secretaries.

JOHN RITCHIE FINDLAY. R. W. COCHRAN-PATRICK, LL.D. JOSEPH ANDERSON, LL.D., <i>Assistant Secretary.</i> WILLIAM FORBES, THOMAS DICKSON, H.M. General Register House,	} <i>Secretaries for Foreign Correspondence.</i>
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Treasurer.

GILBERT GOUDIE, 39 Northumberland Street.

Curators of the Museum.

ROBERT CARFRAE.
JOHN J. REID, B.A.

Curator of Coins.

GEORGE SIM.

Librarian.

JOHN TAYLOR BROWN.

The following list of the names of Honorary Members and Fellows who have died since the date of the last Annual Meeting was read by the Secretary:—

HONORARY MEMBER.

(Elected 1874.)

- J. J. A. WORSAAE, Director of the Royal Museum of Northern Antiquities, Copenhagen, Inspector of the National and Archaeological Monuments of Denmark, &c., &c.

FELLOWS.

	Entered
Rev. W. LINDSAY ALEXANDER, D.D., LL.D.,	1846
Major-Gen. Sir J. E. ALEXANDER, of Westerton, K.C.B.,	1864
THOMAS C. ARCHER, Director of the Museum of Science and Art,	1870
ALEXANDER BRUCE, Millhill, Mintlaw,	1880
JOHN GALBRAITH BRUCE, 13 Ainslie Place,	1883
G. C. TROTTER CRANSTON, of Dewar,	1875
WILLIAM J. DUNCAN, 29 Abercromby Place,	1848
JAMES GRANT, M.A.,	1878
J. W. LAIDLAY, of Seacliff,	1866
DAVID LYELL, 39 Castle Street,	1865
PATRICK COMYN MACGREGOR, of Brediland,	1880
WILLIAM REID, W.S.,	1866
ÆNEAS MACLEOD ROSS, Surgeon-Major, Nellore,	1883
JAMES ROMANES SIBBALD,	1882
DAVID SMALL, Solicitor, Dundee,	1870
Capt. F. W. L. THOMAS, R.N.,	1870
WILLIAM WALKER, Surgeon,	1848

The meeting resolved to record their sense of the loss the Society has sustained in the deaths of these members.

J. J. A. WORSAAE, born 14th March 1821, at Vejle in North Jutland, was educated first at the Grammar School there, and afterwards at Copenhagen, where he entered the University in 1838, and during his university course was employed as an assistant in the Royal Museum of Northern Antiquities, under its first director C. J. Thomsen. The results of his study of the antiquities of his native country were given to the public in his first published work, entitled *Danmarks Oldtiden*, issued in 1843, when the author was only twenty-two years of age. In

1842-45 he was sent by the Government on several archæological missions in Sweden, Norway, and North Germany. In 1846-47 he travelled on a similar mission in England, Scotland, and Ireland, and afterwards embodied the results of his observations in his well-known work on *The Danes and Northmen in Britain*, which was published in Danish in 1857 and in English in the following year. His first work on the Antiquities of Denmark had been previously translated into English, and published with additions in 1849 by Mr W. J. Thoms, under the title of *The Primeval Antiquities of Denmark*. In 1854 Mr Worsaae received the title of Professor of the University of Copenhagen, and lectured for several years on Northern Antiquities. In 1865 he was appointed to the Directorship of the Royal Museum of Northern Antiquities and of the Museum of Ethnography, vacant by the death of Mr Thomsen. He had been a leading member of the Royal Commission for the Preservation of Ancient Monuments, and in 1866 he was nominated Inspector of the National Monuments, that office having been conjoined with the Directorship of the National Museums. In his *Report on the Preservation of National Antiquities and Monuments in Denmark*,¹ prepared in 1875, he summarises the important results of this organisation. For some time he also held the office of Minister of Public Instruction. From 1866 he was Vice-President of the Royal Society of Northern Antiquaries, of which His Majesty the King of Denmark is President. His communications to the Society were numerous and important. His last published work in Denmark was *Nordens Forhistorie*, a recast of a course of lectures on Scandinavian antiquities delivered to a popular audience. His latest work in English was one of the series of South Kensington Art Handbooks, entitled *The Industrial Arts of Denmark*. He died suddenly on the 15th August 1885, in the sixty-fifth year of his age. His administration and his writings gave a powerful impulse to Scandinavian archæology, and to him, perhaps more than to any other, belongs the distinction of having given an intelligent purpose as well as a systematic direction to the study of Northern antiquities in their relation to the general archæology of Europe.

¹ A translation of this valuable and suggestive *Report*, communicated to this Society by A. W. Franks of the British Museum, is printed in the *Proceedings* (New Series), vol. ii. p. 348.

Rev. WILLIAM LINDSAY ALEXANDER, D.D., LL.D., born at Leith in 1808, educated at the High School and at the Universities of Edinburgh and St Andrews, graduated at St Andrews, and was appointed at the early age of nineteen Professor of Classics and Mathematics in Blackburn Academy, one of the training colleges of the English Congregationalists. He subsequently attended the theological classes of the Universities of Halle and Leipsic, and in 1835 became colleague and successor to the minister of the Congregational Church in Edinburgh, with which he was associated for the rest of his life. He became subsequently Professor of Systematic Theology and ultimately Principal of the Theological Hall. He held the office of Examiner in Philosophy to the University of St Andrews, and was for many years Assessor for the Edinburgh University Council in the University Court. He received the degree of D.D. from the University of St Andrews in 1846, and the degree of LL.D. from the University of Edinburgh in 1883. He was a member of the Committee for revising the Authorised Version of the Old Testament. He was Vice-President of the Royal Society of Edinburgh, and Vice-President of the Society of Antiquaries of Scotland from 1854 to 1856.

Major-General Sir JAMES E. ALEXANDER, K.C.B., born at Stirling in 1803, was educated at the Grammar School there, and at the Universities of Edinburgh and Glasgow. After serving for a short time in India and through the Burman War in the 13th Light Dragoons, he was attached to the Persian Mission, and subsequently sent to the seat of war between the Russians and the Turks. He went through the Kaffir War of 1835, the Afghan War of 1842-43, the Sikh War of 1845-46, the Crimean War of 1853-56, and the Maori War in New Zealand, and was placed on the retired list in 1877, his period of active service having extended to fifty-seven years. He contributed his first paper to the Society of Antiquaries of Scotland in 1828, when a Lieutenant of the 16th Light Dragoons, and serving in Ireland. He took a keen interest in the question of the removal of one of the obelisks, known as Cleopatra's Needle, from Alexandria and its erection on the Thames Embankment.

THOMAS C. ARCHER, Director of the Edinburgh Museum of Science and Art, born in the neighbourhood of London in 1817, served for twenty years in the Customs at Liverpool, and was appointed in 1859 Director of the Museum of Science and Art, then recently established at Edinburgh. He was a Fellow of the Royal Society of Edinburgh, and for some time President of the Royal Society of Arts. He also served as a juror at several International Exhibitions, and as British Commissioner to the Philadelphia Exhibition of 1876.

JAMES GRANT, M.A., born in Glen Urquhart, Inverness-shire, and educated at Aberdeen, was employed for several years by the late Professor Cosmo Innes as his assistant in his editorial work, and was latterly engaged under the late Dr John Hill Burton and Professor Masson in the publication of the *Register of the Privy Council of Scotland*. He was also author of a work entitled *History of the Burgh Schools of Scotland*, issued under the auspices of the Educational Institute of Scotland.

Capt. F. W. L. THOMAS, R.N., whose numerous and important communications to the Society have been a special feature of the *Proceedings* for many years, was elected a Corresponding Member in 1850, being then Lieutenant in command of H.M. surveying vessel "Woodlark," on the Admiralty Survey of the coasts of Orkney, Shetland, and the Hebridean Islands. In 1851 he communicated to the Society of Antiquaries of London an admirable monograph on the Celtic Antiquities of Orkney, accompanied by a large number of scale plans and drawings of the ancient structural remains existing in these islands, which has been printed, with numerous illustrations, in *Archæologia*, vol. xxxiv. His first communication to the Society of Antiquaries of Scotland was an unpublished ballad, taken down from the recitation of a venerable lady udaller at Snarra-Voe, Shetland, printed in the *Proceedings*, vol. i. p. 86. From that time forward he appears as a frequent contributor of papers of great scientific value and general interest. Among the most important of these are two papers descriptive of the beehive houses of the Outer Hebrides (*Proceedings*, vol. iii. p. 127, and vol. vii. p. 153); a paper on the place-names of the Outer Hebrides in connection with the question of the extirpation of the Celtic inhabitants of these islands by the North-

men (*Proceedings*, vol. xi. p. 472); a similar paper on the place-names of Islay (*Proceedings*, vol. xvi. p. 241); and an Inquiry into the Ancient Valuation of Land in the Scottish Isles, in connection with the question of what constitutes a Pennyland (*Proceedings*, vol. xviii. p. 253), the concluding part of which appears in the present volume.

The Treasurer submitted the Audited Accounts, with a general Abstract of the Society's Funds, which was ordered to be printed and circulated among the Fellows.

The Secretary read the Annual Report of the Society to the Board of Trustees, approved by the Council, and ordered to be transmitted to the Lords of H.M. Treasury, as follows :—

ANNUAL REPORT of the Society of Antiquaries of Scotland to the Honourable the Board of Trustees for Manufactures in Scotland, for the year ending 30th September 1885 :—

During the year the Museum has been open as formerly, except during the month of November, when it was closed as usual for cleaning and rearrangement.

The following table shows the number of visitors for each month during the year, distinguishing between day visitors and visitors on the Saturday evenings, viz :—

MONTHS.	DAY VISITORS.	SATURDAY EVENINGS.	TOTAL.
October, . . .	4,832	392	5,224
December, . . .	4,885	358	5,243
January, . . .	13,279	426	13,705
February, . . .	2,992	304	3,296
March, . . .	3,164	380	3,544
April, . . .	3,782	274	4,056
May, . . .	6,657	292	6,949
June, . . .	5,522	294	5,816
July, . . .	13,815	363	14,178
August, . . .	12,648	730	13,378
September, . . .	8,140	469	8,609
Total, . . .	79,716	4,282	83,998
Previous Year, .	89,197	5,199	94,396
Decrease, . . .	9,481	917	10,398

During the year 351 objects of antiquity have been presented to the Museum, and 154 volumes of books and pamphlets to the Library.

During the year 3440 objects of antiquity have also been added to the Museum, and 36 volumes to the Library, by purchase.

J. R. FINDLAY, *Secretary*.

MONDAY, 14th December 1885.

PROFESSOR NORMAN MACPHERSON, LL.D., Vice-President,
in the Chair.

A Ballot having been taken, the following Gentleman was duly elected a Fellow of the Society:—

RICHARD B. MITCHELL, of Polmood.

The following articles, acquired by the Purchase Committee for the Museum and Library, during the recess from 8th June to 30th November 1885, were exhibited to the meeting:—

1. Stone Mould of micaceous schist, found on Benachie, Aberdeenshire. It is a rough slab of oblong shape, with two cavities, apparently for casting ingots or bars of metal, one $6\frac{1}{2}$ inches in length by $\frac{3}{4}$ inch in width and $\frac{1}{2}$ inch in depth, the other 2 inches in length by $\frac{1}{4}$ inch in width, and about the same in depth.

2. Wooden Shoe, $10\frac{1}{4}$ inches in length inside, $12\frac{1}{4}$ inches long outside, the whole surface carved with geometrical patterns, the initials A. T. roughly cut on the unworn part of the sole.

3. Ten Coloured Beads of vitreous paste, found in a moss at Hills-wick, Shetland. In form they are mostly short sections of a cylinder, and vary in size from about $\frac{1}{4}$ inch to about $\frac{1}{2}$ inch in length, and somewhat less in diameter, the ends being slightly rounded. Four are of a yellowish paste, the surface ornamented with radiated spots, having an annular centre of blue, surrounded by rays of red and blue on a light grey ground. The colours of the spots, however, vary in the different specimens. One bead of a darker yellow has the whole surface varic-

gated with irregular streaks of red and brown. One is of a light green paste, with radiated spots of red, blue, and yellow on the surface. One is of a dark red paste, with projecting knobs of dark blue inlaid with white spots. Two are of plain blue glass, with the surface ribbed longitudinally, and one of plain green glass, with the surface smooth.

4. Highland Dirk, $17\frac{3}{4}$ inches in length, the blade marked with a running fox, the handle carved with interlaced work, and mounted with copper, the initials I M scratched on the mounting.

5. Two Short Wooden Swords, edged with sharks' teeth, from the Gilbert Islands, South Pacific.

6. Double-edged Comb of wood, $4\frac{1}{2}$ inches in length by $2\frac{3}{4}$ inches in breadth, and double-edged Comb of bone, 4 inches in length by $2\frac{1}{4}$ inches in breadth, found on taking down an old house at Hercus in Berwickshire.

7. Basket-hilted Sword, 35 inches in length, the blade marked on one side with the globe surmounted by a cross; the inscription illegible.

8. Collection of seventeen vessels of Peruvian Pottery from ancient graves, consisting of four globular vessels of red ware, with looped and vertical spout; two vessels of similar ware, with side handle looped from the shoulder to the vertical spout; three vessels of similar ware, with wide vertical spout expanding to the mouth; seven vessels of various grotesque forms in black ware; and one head of an animal in reddish ware.

9. Box, $9\frac{3}{4}$ inches in length, 7 inches in width, and 6 inches in height, covered with *cuir bouilli*, ornamented, and furnished with clamp hinges and lock with hasp of iron.

10. Highland Brooch of brass, $4\frac{1}{4}$ inches diameter, the surface chased with diagonally intersecting lines, and ornamented with two circles containing interlaced work, and two with eight radiating subdivisions, each filled by a petal-like ornament, the spaces between the circles filled with a serpent coiled in a figure of eight and a nondescript animal.

Highland Brooch of brass, $2\frac{1}{2}$ inches diameter, ornamented with incised lines, in a star-shaped pattern within a border of radiating lines.

11. Highland Dirk, 14 inches in length, the blade narrow, double-edged, and slightly rapier-shaped, the handle of wood, carved with interlaced



Fig. 1. Highland Pistol of Steel, inlaid with Silver.

work, with brass mountings, ornamented with vandyked border, and engraved with thistles. It has a sheath of stamped leather, with the inscription :—
THIS DIRK WAS FOUND ANNO DOMINI 1810 ON THE FIELD WHERE THE BATTLE OF FALKIRK WAS FOUGHT ANNO DOMINI 1745. .

12. Lion-shaped Ewer of brass, 8 inches high, similar in character to those described in the *Proceedings*, vol. i. (New Series) pp. 50-66.

13. Quern of mica schist, the stones irregularly shaped, but with the wooden mounts as still in use in North Uist. Two Copper Brooches, made from pennies, from North Uist. Pair of Brogues, as made and worn in North Uist.

14. Mazarin Pan of brass, being a flat-bottomed pan, 9 inches diameter and $4\frac{3}{4}$ inches in depth, standing on three feet, $1\frac{1}{2}$ inches in height, and having a stout straight handle 9 inches in length, projecting from one side of the lip. On the handle is cast the letter H, doubtless the initial of the maker's name.

15. Highland Pistol of steel, $12\frac{1}{2}$ inches in length, with scroll-ended butt elaborately ornamented with silver inlay

and engraved scroll-work, inscribed **ALEX^R CAMPBELL DUNFECT**. It is shown to a scale of one-half in the accompanying engraving (fig. 1), and along with it another steel pistol (fig. 2) decorated with engraved scroll-work, also by one of the Doune makers, **JOHN MURDOCH**.

Highland Pistol of steel, $12\frac{1}{2}$ inches in length, with flint lock, belt-slide, and scroll-ended butt, the stock ornamented with silver inlay and engraved scroll-work, the barrel fluted at the breech, octagonal at the muzzle, and highly ornamented with engraved scrolls, the lock bearing the maker's name, **JOHN CAMPBELL**.

Highland Pistol of steel, $12\frac{1}{4}$ inches in length, with flint lock and scroll-ended butt, the cover of the pan and belt-slide wanting, the barrel slightly engraved, the stock ornamented with silver inlay, the lock inscribed **ALEX^R CAMPBELL DUNFECT**.

Highland Pistol of steel, 11 inches in length, with flint lock, belt-slide, and scroll-ended butt, the stock ornamented with silver inlay and engraved work, and having an oval plate of silver let in on both sides of the butt,

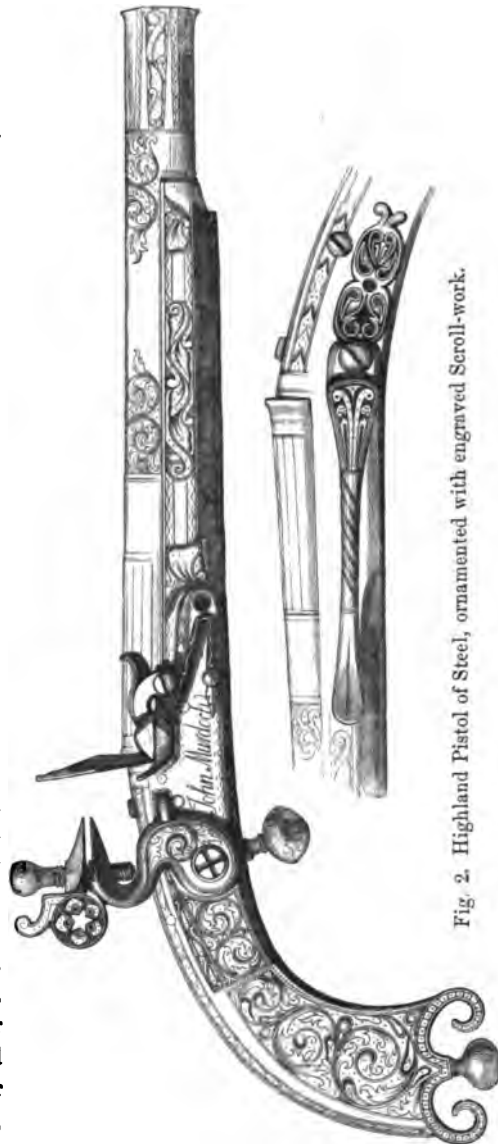


Fig. 2. Highland Pistol of Steel, ornamented with engraved Scroll-work.

the barrel fluted at the breech, octagonal at the muzzle, and decorated with engraved scrolls, the maker's name, JO. MURDOCH.

16. Pair of Highland Pistols of steel, 9 inches in length, with flint lock, belt-slide, and rounded butt, the stock ornamented with engraved work and the butt with silver inlay, the barrel engraved with scroll-work, maker's name on the lock-plate, T. MURDOCH.

Pair of Highland Pistols of brass, $9\frac{1}{2}$ inches in length, with flint lock, belt-slide, and rounded butt, the stock ornamented with engraved work, the barrel also engraved with bands of ornament, maker's name on the lock-plate, T. MURDOCH.

17. Highland Pistol of steel, $10\frac{1}{2}$ inches in length, with flint lock, belt-slide, and scroll-ended butt, without pricker, the stock engraved with linear patterns, the barrel fluted at the breech, octagonal at the muzzle, and slightly engraved, maker's initials on the lock-plate, I A M K.

Highland Pistol of steel, $12\frac{1}{2}$ inches in length, belt-slide wanting, stock and barrel plain, maker's name on lock-plate, CHRISTIE.

18. Pistol (percussion) with engraved ornamentation and scroll-ended butt.

19. Hammer or plummet-shaped Stone of greenstone, $3\frac{1}{4}$ inches in length, 2 inches in breadth, and $1\frac{1}{2}$ inches in thickness, pierced with a hole near the centre, 1 inch in diameter at each orifice, but not more than $\frac{1}{2}$ an inch diameter in the middle of the thickness of the implement. Found at the Grange of Lindores.

20. Three bronze flanged Celts from Stirling, apparently all from the same mould, $5\frac{3}{4}$ inches in length, $2\frac{1}{4}$ inches across the cutting face, with a deep stop-ridge, and the leaf-shaped flanges continued below it till they meet on the blade of the implement $\frac{3}{4}$ inch beneath the stop-ridge. These Celts were found in making a drain on the road between Stirling and Bridge of Allan.

Flat Celt, $5\frac{1}{2}$ inches in length, $2\frac{3}{4}$ inches across the cutting face, found in Ayrshire.

Flanged Celt, 5 inches in length, 2 inches across the cutting face, found in Ayrshire.

Socketed Celt, $2\frac{1}{2}$ inches in length, 2 inches across the cutting face, found in Ayrshire.

21. Perforated Axe-head of granite, $4\frac{1}{2}$ inches in length, $2\frac{3}{4}$ inches in breadth across the cutting face, and 2 inches in thickness in the centre, where it is pierced with a shaft-hole 1 inch in diameter, the butt rounded, and the sides hollowed so as to diminish the extent of the perforation. It was found in the neighbourhood of Stirling.

22. Polished Celt of greenstone, slightly curved longitudinally, $6\frac{1}{2}$ inches in length by $2\frac{3}{4}$ inches across the cutting face, which has been damaged and resharpened at one side, found near Craigmillar, Midlothian.

23. War-Club, or wooden Mace, 32 inches in length, with smooth circular handle bent in the upper part, and terminating in a notched knob with central projecting point, probably from the Fiji Islands.

Club or Paddle, 40 inches in length, with carved blade, probably from the Fiji Islands.

24. Thirteen collections of Flint Implements, &c., from the Culbin Sands, amounting in all to about 1500 specimens.

25. The Voyage of the "Vega" round Asia and Europe. By A. E. Nordenskiöld. London, 1881. 2 vols. 8vo.

26. Aberdour and Inchcolm, being Historical Notices of the Parish and Monastery. By Rev. William Ross, LL.D. Edinburgh, 1885. 8vo.

27. Culross and Tulliallan, or Perthshire on the Forth; its History and Antiquities, with elucidations of Scottish Life and Character from the Burgh and Kirk-Session Records of that district. By David Beveridge. Edinburgh, 1885. 2 vols. 8vo.

28. Report of the Historical Manuscripts Commission for 1885.

29. Records of the Convention of Royal Burghs, 1711-1738.

30. Barbour's des Schottischen Nationaldichters Legendsammlung, nebst den Fragmenten seines Trojanerkrieges, zum ersten mal herausgegeben, und kritisch bearbeitet, von C. Horstmann. Heilbronn, 1881. 2 vols. 8vo.

31. Ecclesiological Notes on some of the Islands of Scotland. By T. S. Muir. Edinburgh, 1885. 8vo.

The following Communications were read :—



I.

THE OGHAMS ON THE BRODIE AND AQUHOLLIE STONES, WITH NOTES ON THE INSCRIPTIONS OF THE GOLSPIE AND NEWTON STONES, AND A LIST OF THE OGHAMS IN SCOTLAND. BY THE RIGHT HON. THE EARL OF SOUTHESK, K.T., F.S.A. SCOT.

The Brodie Stone, as described by Dr Stuart in the Spalding Club folio, was "found in digging out the foundations of the present church of Dyke and Moy, and was claimed by some of the parishioners as a gravestone. It was put up in the village in commemoration of Rodney's victory... A few years ago [*i.e.*, before 1856] it was removed to the Park of Brodie" (*Sc. St. Sc.*, vol. i. p. 9, pl. xxii. xxiii.). Long as this monument has been known to the public, no one had till recently supposed that it bore inscriptions, the first intimation to that effect arriving some months ago in a letter addressed to Dr Anderson by one of his more distant correspondents. Having been favoured by the former with early notice of this report, and having consequently visited and examined the stone on two separate occasions, I am now enabled to state that Ogham inscriptions plainly exist there, damaged, but to some extent legible, a fact which I hope to establish in course of the present paper.

Description.—The Brodie Stone stands in the grounds of the Castle of Brodie (about midway between Nairn and Forres), at the side of the approach, within a few yards of the eastmost of the entrance gates. It is a hewn and dressed slab, about $6\frac{1}{2}$ feet high, as seen above the foundation, by a little over 3 feet wide. Iron stays, bolted into the edges, support it on either hand; the base is socketed in sunken masonry, which touches the under curves of a double disc symbol, and conceals the whole lower portion of its Z sceptre-bar. On the eastern face of the slab two erect dolphin-headed serpents, or serpentine fishes, front one another near the top;¹ in the space within their upper curves

¹ The serpent fishes might perhaps be termed python-headed or dog-headed. They cannot be common Hippocampi (as some have supposed), those animals differing in all essentials from the monsters before us, which belong to the general symbolism of the sculptured stones. Except in their coiled tails, these at Brodie somewhat resemble the dolphins of heraldry, often grouped in opposed pairs. The Mortlach stone exhibits an almost heraldic couple, dog-eared, but fish-tailed (*Sc.*

appears a circular symbol, formed of tendrils, which enclose seven rounded bosses; above this is seen a nearly circular looped figure; to the right there is a curved tendril circularly looped in the centre, and subtending two bosses; and to the left is a smaller circle containing a *Triquetra* with branched ends; a still smaller circle, charged with a similar but unbranched device, rests between the serpents where their bodies approach at the offset of the outward curvings of their tails. Beneath this is the "elephant" symbol, and under it a sceptre-barred double disc occupies the base of the tablet; both of these, as well as the serpents and the other objects, are sculptured in relief, and all the larger devices are covered with interlaced tracery.¹

The western face of the slab is entirely traversed by a large embossed cross, with circular recesses at its junction-angles; this likewise is decorated with tracery, and resembles the crosses on the Aboyne and Golspie stones and others that may be assigned to the same period. Various half-effaced decorative monsters occupy the sunken panels, and towards the foot of the slab spaces have been cleared on which are deeply cut two pairs of initials (AC and KB) in modern Roman capitals, upside down as regards the cross, as if the monument had been recumbent or reversed when recently used as a tombstone. Both faces of the slab are enclosed by frame-like borders, flat near the top on either side,

St. Sc., i. pl. xiv.). The Ulbster and Monifieth examples are dog-headed, with long ears (*ib.*, i. pl. xl.; ii. pl. cxxiii.). Owing to injuries the ear-forms are uncertain in the present case; the Anwoth mystic fish has no ears (*ib.*, i. pl. xcvi.). At Largo, Halkirk, &c., we have objects more or less similar. It is likely that some of these monsters represent whales, or large marine animals of that type, as imagined by the early designers (*cf.* representations of Jonah, in the Catacombs). Such forms were intensely symbolical, but the subject cannot be now pursued. At Kiloran, in Colonsay, there is a remarkable cross, man-headed above, fish-tailed below, and very suggestive in some of its details (Anderson, *Scotland in Early Times*, ii. 121). On the stone recovered from the fabric of the Drumkilbo vault at Meigle, there are two opposed fish-tailed monsters, with horse-forelegs and dog (?) -heads, extremely like those on the newly-found Murthly stone; and on both stones an ape-like figure with reverted head retreats from a lion-bodied animal—human-headed in the former case (*Proceedings*, vol. xii. p. 426, pls. xxv. and xxvi.).

¹ Except in omitting the Oghams, the Spalding Club plates of this stone are nearly accurate, their chief error consisting in the faulty drawing of the branched *Triquetra*, which is distinct though injured.

but otherwise raised into rounded mouldings. Down the centres of these last run bisecting lines, which constitute stems for the Ogham inscriptions,—two of these (A and B) being visible on the symbolled face, and one (C) on the face that bears the cross.

On fronting the symbols, inscription A, the best preserved of the number, appears on the margin of the slab towards the spectator's right. Originally of much greater length than the others—73 inches as now existent—its stem-lined moulding extends from the ground to a point near the top of the stone, where it drops so abruptly to the level of the flattened border as to suggest the loss of an inch or two through breakage. The Oghams begin at the ground, and with a short interval continue to about half-way up the moulding, beyond which they are illegible, though scores are here and there apparent. This inscription, as well as the other inscriptions, seems to read upward, and as viewed by a spectator from his right hand towards his left.

On the other margin of the symbolled face inscription B reveals itself towards the spectator's left. Its stem-lined moulding reaches from the ground to within 15 inches from the slab's head, where it finishes off in a neatly cut acute angle. The scores begin at the ground, and when perfect probably ran some 58 inches upward to the top of the raised moulding, but all save a few groups at the foot and middle are hopelessly ruined.

On fronting the cross, inscription C is seen on the lower part of the moulding to the spectator's right. Like the rest it begins near the ground, whence it seems to have extended for some 42 inches up the slab; the legible part is entirely low down, the upper groups having been destroyed. The moulding on the left side of this face shows no traces of Oghams. Whether designedly or through wear, its outer edge has been removed, so narrowing it as to leave no room for scores like those on the other borders.

Analysis of the Oghams.—Inscription A.—For about twenty-two inches the scores are well preserved, and may be assigned with confidence.¹

¹ On visiting the stone, my young companion—skilled in drawing but ignorant of Oghams—made an independent sketch of the first ten groups, which exactly agreed with mine, till then concealed. It should be understood that the diagrams are not facsimiles of the inscriptions, but mere attempts to give the general effect.

No. 1. E. The first score is cut by a fracture running from the stone's present base, but it almost certainly passed below the line and grouped with the scores that follow. Another score might have preceded it, constituting the letter I. The last score is faint above the stem-line, though otherwise as strong as the rest. Nos. 2, 3. D, D. Certain. No. 4. A. Another instance of partial faintness, here the strength is above. No. 5. R. Certain. No. 6. R. This also is certain, but the group is fainter than those on either hand. No. 7. N. Certain. No. 8. O. Certain; faint above. No. 9. N. Certain. No. 10 (?). Fragmentary, L as it stands. These groups, as stated, occupy about 22 inches. After them comes a 6 inch blank, followed by 5½ inches of legible scores. No. 11. Q. The bolt of the iron stay hides all beneath

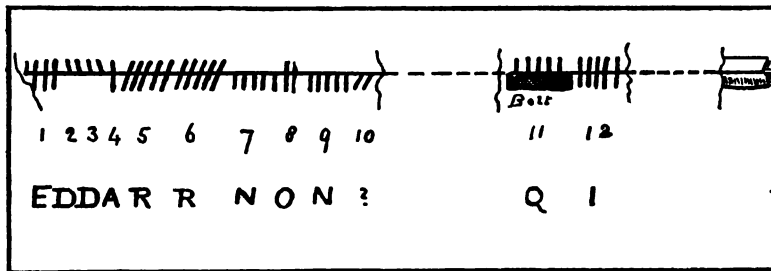


Fig. 1. Diagram of Ogham Inscription—Brodie (A).

the stem-line, but the latter's lower edge is visible, and its notchless state proves that the group is not continued into an I. No. 12. I. The lower half is in faint scoring. Thence, for about 3 feet, to the end of the raised moulding, illegible traces of Oghams are more or less perceptible.

This is the least imperfect of the inscriptions, though in a sadly ruinous state. The first portion seems to indicate the proper name Eddarnon, evidently identical with Ethernan—a name apparently of old connection with the district, for it, or its probable equivalent, is found associated with a consecrated well near Burgh-head in Morayshire, a village some 10 miles distant from Dyke and Brodie. At Burgh-head,

writes Dr Stuart, "an enclosed place within the fortified area was called the Chapel-yard, and is still used as a burying ground; and about a quarter of a mile to the east of the village a spring is called 'St Ethan's Well,' from which we may conjecture that an early religious establishment here had been dedicated to St Ethernan or perhaps St Aidan Burgh-head affords an example of an early religious foundation within a fortified site, in which respect it resembles the numerous instances on record of early Irish monastic settlements within raths" (*Sc. St. Sc.*, vol. ii. p. 62).

Regarding this, Bishop Forbes suggests that the name of the Burgh-head Well may be derived from St Etaoin, otherwise Monynne, Modwenna, Monenna, Memme, &c. (*i.e.*, Etaoin, with the devotional prefix Mo, *my*), to whom many churches in Scotland were dedicated, among others Scoonie, where the most southern of our Ogham-bearing stones has been discovered (*Kal. of Sc. Sts.*, pp. 333, 406). There is, however, a saint, also recorded in Bishop Forbes's Kalendar, St Ethernanus, who might well be the Eddarnon of the present inscription. According to the legend, this saint belonged to a noble family among the Scots, received his education in Ireland, and on returning to his native country became Bishop of Rathine, in Buchan. "In the Annals of Ulster, at A.D. 669, we have 'Obitus Cummeni Albi Abbatis Jae. *Itarnan* et Corindu apud Pictones defuncti sunt.'" Among other variations in spelling, this saint's name appears as Eddran, Iphernan, Tuetheren, and Tarain (*ib.*, p. 333).

In the inscription under notice the word Eddarnon is immediately followed by two low scores, abutting on a fracture, and thus uncertain, but necessarily either L, F, S, or N,—the last of which seems here most probable. Adopting N, completing it, and supplying some seven more scores for which there is room, we are tempted, on finding the letters QI at the end of the blank, to assume the letters MAQ, and join them to those mentioned, thus obtaining the familiar key-word Maqqi, Son,—in itself a most probable result. Accepting this the whole would read:—EDDARNON(N MAQ)QI; Edarnon, Son of

It might be remarked, that instead of an apparently nominative form, a possessive should accompany the form Maqqi or Maqi. This could

easily be obtained, through letters filling the same space, by supplying IMA instead of MAQ, and reading EDDARRNON(NI MA)QI . . . , but there is little certainty in such matters, and amidst the variations in Ogham spellings and terminals, I can only invite better qualified scholars to formulate the rules (if any) that control these diversities. For examples of variations see Mr Brash's work, throughout, and among inscription-names in N preceding Maqi, compare :—Ottinn Maqi Fecm (p. 197); Camini Maqqi Cattini (p. 212); Cunnetan Maqi Guc (p. 254); Annacanni Maqi Ailluattan (p. 152); Cona Maqqi Corbbi (p. 212); Laddig(a)ni Maqqi Muccoi (p. 236).

The designations Eddar and Eddarmon seem to be connected with a name found at Clydai, in Pembrokeshire, on a stone inscribed with both Latin and Ogham characters; the former reading Eterni (Fili) Victor; and the latter, Ettern(i Maqi Fic)tor—the first name distinct in both cases. On this Mr Brash remarks: "Ettern or Ederm, from the commutability of the letters, is of the same family as Edair or Etair, Etain, Ethain, Ethur, and Eterscel, &c. We find the identical name in the *Mart. Don.*, p. 139, 'Ethern, Bishop of Domnhach-Mor-Mic-Laithbhe in Mughdorna'" (*Brash*, p. 337).

According to O'Flaherty, Ederscel or Eidersceol became king of Ireland in A.M. 3944 (*Brash*, p. 182). He belonged to that great seafaring race of Munster, the Clan Degaid, Degadi, or Ernai, whose memorial pillars are so numerous both in Britain and Ireland.¹

A similar name occurs in ancient Cymric literature, Edeyrn son of Nudd being famous among the knights of King Arthur's court. In Wace's *Brut* he is called Yder le fils Nut, or Nu. The Chapel of Bodeyrn, near Holyhead, was dedicated to Edeyrn ab Nudd, who appears in the catalogue of Welch Saints, where he is noticed as a Bard who had embraced the religious life (Lady C. Guest, *Mabinogion*, 2nd ed., pp. 151, 195).

Analysis of the Oghams—Inscription B.—The first portion extends for about 9½ inches from the present ground level. No. 1. R. This

¹ For this subject see my former and present papers on the Golspie inscription (*Proc. S. A. Scot.*, 1883-4, p. 193; and 1885-6, p. 27).

group is doubtful, but no other letter seems likely. No. 2. O. Faint but fairly clear. No. 3. The scores are faint above the line, but strong below. On the whole, the group is I, but it may be R. From this point there are some 10 inches of damaged scores, followed by 6 inches of absolute blank. Then come six inches presenting three well-defined groups. No. 4. O. Certain. No. 5. Q. Certain. The scores have a backward slant. No. 6. O. This angled form, so common in Scotland, seems to be non-existent in Welsh and English Oghams. One Irish example appears on the Kilbonane monument—probably, however, the work of a restorer (*Brash*, p. 235, pl. xxxiii.). My own letter to the *Athenæum* (July 29, 1882), on the circular Ogham at Logie Elphinstone, offers perhaps the earliest full recognition

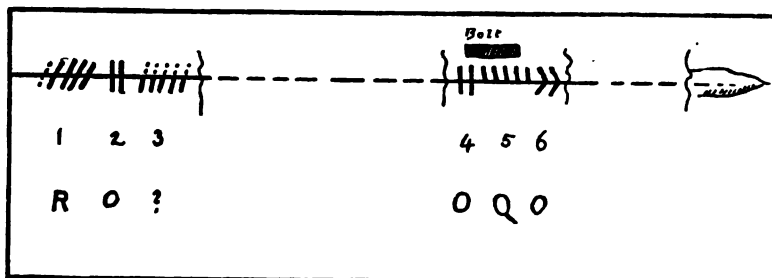


Fig. 2. Diagram of Ogham Inscription—Brodie (B).

of the nature of these angled characters, on which so greatly depends the legibility of the Scottish inscriptions. Besides the single Irish example, these variants are found in the following Ogham legends:—Aboyne (five letters), Logie Elphinstone (two), Brodie A and C (two), Golspie (six), Bressay A and B (two), Burrian (six ?), Lunnasting (six), Conningsburgh fragment-B (one), in all cases undoubtedly indicating vowels. No such forms appear in the Newton, Aquhollie, Scoonie, St Ninian's, and Conningsburgh (A) inscriptions; but the first two of these seem to belong to an earlier period, and the others are more or less incomplete.

Following group No. 6, there are indications of scores for about 11

inches, then an utter obliteration of some 16 inches, extending to the end of the elevated moulding. Nothing can be made of this part. The length of the moulding as now above ground is $58\frac{1}{2}$ inches, but possibly the Oghams did not run the whole way, as a small round mark appears just where all trace is lost of either scores or stem-line.

Analysis of the Oghams—Inscription C.—No. 1. (?) Three scores below the line, probably preceded by lost scores. No. 2. O. Certain. No. 3. N. The interior is broken out, but space and position seem to dictate N. These groups occupy 6 inches, after which a seven inch interval of damaged scores. No. 4. T. Certain. Nos. 5, 6, 7. DAH? The third score has a faintly marked portion below the line, otherwise the group would read C. No. 8. O. Certain. The second

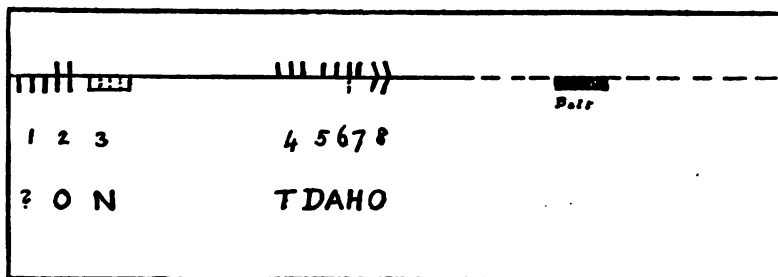


Fig. 3. Diagram of Ogham Inscription—Brodie (C).

example on the stone of an angled vowel. From here the raised moulding extends for about 2 feet, indicating the utmost former limit of the inscription, but most of its surface shows an absolute blank. The whole length of the moulding is 42 inches from the present level of the ground. Nothing can be made of this fragment.

General Remarks.—The incompleteness of the Brodie inscriptions robs them of value as a record, yet their suggestion of relations between the person buried at Dyke, and the saint of the Burgh-head Monastery, is not without interest of its own. The bare fact, indeed, of their existence in such a locality, under such conditions, and on a monument of so marked a type, is one of considerable importance. This discovery

adds a twelfth to the list of Scottish Ogham monuments;¹ it fills up a long blank in their local distribution, supplying a missing link in the chain that nearly follows the coast-line from Fife to the Shetland Islands, and it furnishes one of the best specimens of the combination of evidently contemporaneous Oghams with the Christian cross and the mysterious symbols, all of them of a most pronounced character, being only equalled in that respect by the Golspie monument, its nearest neighbour to the north.

Moreover, it may be noted that the Triquetra—one of the most ancient and widely-diffused of Moon-symbols, so familiar as presented in the three-leg cognisance of the Isle of Man—appears conspicuously on this stone in company with Ogham letters, as does the cognate Sun-symbol, the Fylfot, Swastika, or Tetragrammaton, on the Ogham-bearing stone at Newton. It may also be noted that the circular looped device, the uppermost object between the necks of the dolphin-headed serpents, much resembles the similar device, which in a reversed position seems to proceed from the similar serpent on the early rock carving at Anwoth, in Galloway, where the sceptred double-disc is likewise apparent (*Sc. St. Sc.*, vol. i. p. 31, pl. xcvi.).

The fact that these large and evident inscriptions have so long remained unnoticed on a well-known monument, described and depicted in the Spalding Club folio some thirty years ago, should encourage antiquaries to renewed investigation of the designs on the Sculptured Stones, especially in those portions where borders or mouldings occur; for there, as in the present case, Oghams may conceal themselves under the aspect of mere mutilated traces of some conventional braided ornament.

THE GOLSPIE STONE.

Having lately been enabled to examine this stone, a conspicuous object in the Duke of Sutherland's museum at Dunrobin, I find it necessary to amend my former version of the Oghams, which (as stated at the time) was entirely taken from a photograph (*Proc. S. A. Scot.*,

¹ The Aquhollie inscription (*v. post*, p. 37) adds a thirteenth.

1884-5, p. 193). The scores in the present case are not generally indistinct, but owing to the absence of stem-line on the unevenly formed moulding that bears them, as well as to some probably accidental markings, there are uncertainties of position and detail not easily resolvable by means of drawings or photographs, or even casts. The subjoined diagram is offered as the result of two examinations of the stone, followed by careful study of the photographs and of an excellent paper-cast kindly prepared for me by the Rev. Dr Joass of Golspie.

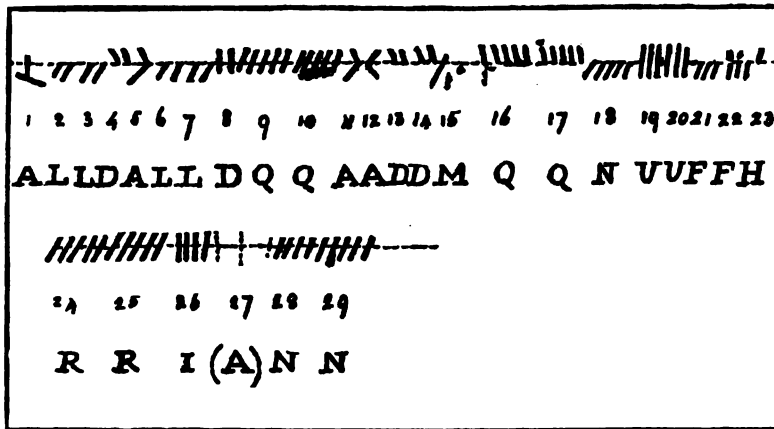


Fig. 4. Diagram of Ogham Inscription—Golspie Stone.¹

Translation.—ALLDALL D(e)QQAADD M(a)QQ NUUFFHRR I ANN. All-dall Degad, son of Nur, or Nuri, (rests) here.

Analysis of the Oghams.—No. 1. A. As viewed on the stone, this is undoubtedly an under-barred A, like those in the Aboyne, Burrian, and Lunnasting inscriptions; not H, as the photographs seem to indicate. No. 8. D. This might be an O, the scores passing slightly below the centre of the moulding, but I agree with Mr Brash in reading it as D.

¹ In the above I have tried to copy the forms and positions of the Oghams. But, besides minor faults, the small marks—below at Nos. 15, 16, and above at No. 22—are rather too strongly shown, and the first score of No. 18 should nearly touch the last of No. 17. It should be remembered that the stem-line is imaginary.

Nos. 9, 10. Q,Q. These groups also overpass the centre, and might possibly be R,R, but I decidedly prefer the other version. Although Nos. 8, 9, 10, cut the imaginary stem-line they very slightly overpass it, and their heads reach to the border-line above them, while their feet are removed from the lower border-line by a third of the breadth of the moulding. Throughout the inscription the position of the groups seems in great measure to be indicated by their relative distances from the border-lines, as will appear in other examples. Mr Brash here reads Q,T, but the second group has five digits. Two of these not being clearly seen in the photograph, I formerly read T instead of Q. No. 15. M. There is space for an A after this letter, but no signs of it exist; two small marks below the line may have been meant to represent the vowel, but they rather seem to be accidental. No. 16. Q. The small stroke below the initial score may represent a vowel sound, but I incline to think it a mere fracture. There are, in fact, two small ragged strokes, forming a rough angle pointed towards the score above. No. 18. N. Contrary to indications in the photograph, which led me to read I, the scores are not continued above the line. The first score of this group crosses, and almost touches the last score of the preceding Q, suggesting in combination with it an angled A. But the lower score really passes the foot of the upper, and taken together they form a fork rather than an angle. Nos. 14 and 15 hold the same relative positions, but there the reading D,M, is evident. Nos. 19, 20. U,U. There is a very small score on the line between these groups. If not accidental, it may be a divisional point; it is too insignificant to stand for a vowel. No. 22. F. A small fracture above the first digit might suggest A,L, but for every reason F seems preferable. No. 24. R. This letter occupies the turn at the stone's top. It only slightly overpasses the imaginary stem-line, but can hardly be either N or I, its lower length and slant agreeing with those of the next group, which is unmistakably R, Nos. 26, 27, 28. I,A,N. The last score of I, the first of N, and the whole of A (or O ?) are obliterated, but under the conditions it seems safe to supply them. Nos. 28, 29. N,N. These groups stand so high on the moulding as almost to suggest Q,Q, or letters of that system; but on considering all of the groups at the stone's top, it will be seen that they

come forward towards that surface of the slab which faces their reader, and consequently towards their own upper border-line. Thus the heads of Nos. 25, 26 almost touch that line, while their feet are remote from the lower border, though both groups strongly cross the centre, where the stem-line ought to be. Compared with these, Nos. 28, 29 are lower placed, and they are nearer to the bottom than the top of their own part of the moulding. For reasons formerly given, the word ANN (or ONN)¹ is so probable an ending that I cannot hesitate to read these finals as N,N, supplying the lost initial score of No. 28. Mr Brash reads N,N.

Analysis of the Words.—ALLDALL. Alldall. A proper name. Assuming it to be here significant, we find that the first syllable, All or Oll, denotes Great (*O'Brien; H. Soc. Dict.*). The second, Dall, demands more inquiry, its common renderings (Blind, Obscure) seeming irrelevant. It here perhaps embodied an occult meaning, signifying one who deals in blind or obscure subjects—a Mystery-man, not one bereft of sight. Thus in Greek the word *Μυστήρ*, one initiated, derives through *Μύω* from *Μύω*,—to be shut or closed, to shut the eyes, keep the eyes shut.

In the Welsh Triads we learn that Coll ab Collfrewi, one of the Three Powerful Swineherds of Britain, and a chief among the enchanters styled Men of Illusion, kept the swine of Dall-weir Dall-ben in the valley of Dall-wyr in Cornwall. One of these swine, a sow named Hen-wen (Old Lady, undoubtedly Ceridwen)² being pregnant, King Arthur, alarmed by a prophecy, seeks to kill her; but under Coll's guidance she escapes by burrowing to Penrhyn Austen (Land's End), plunging into the sea, and swimming to Aberdarogi in Wales. Thence she goes with Coll to many places in the same country, producing and leaving at each of them one of her offspring, at first in beneficent forms,

¹ Where the Norse element is strong among the Gaelic-speaking people in the north, O is commonly used for A, e.g., Ord for Ard. In Oghams A, O, U, interchange, as likewise do E, I; and other interchanges sometimes take place.

² Cerid-wen, said to signify Grain-lady, represents Ceres, viewed as the twofold goddess of the Mysteries, beneficent Mother Nature and terrible Hecate, Queen of the Under-World. The Irish form is Ceara. Another British name for her is Ked, a highly symbolical term, originally denoting the maternal principle in nature. The Irish Aine or Ana seems to have been the same, or a closely allied deity—Ana-itis, the Oriental Aphrodite or Artemis.

such as a wheat-grain or a bee, but latterly as savage and destructive animals. Of these, the two last were a kitten, which, as the Paluc Cat, became one of the Three Chief Molesters in the Isle of Man, and an eaglet, hatched on Snowdon, and finally carried to Scotland—a myth, no doubt, of deep and valuable significance.¹

Thus associated, Dall was evidently a mystical syllable; though used perhaps in the present case without reference to its occult meanings. The words Dalbh, a lie, and Dalbhdha, sorcery (*O'B.*, *H.S.D.*), may be connected with Dall, as representing ideas of darkness and illusion.

Other meanings, however, may be assigned to the word Alldall. (1) Memorial-stone. All is the nearly obsolete Ail, a stone (*H.S.D.*, *O'B.*); Dallen-cloiche signifies a gravestone; Clach-dall (*Local*), a memorial-stone. Substituting the older word, we get All-dall for Clach-dall, and the legend would read, The Memorial-stone of Degad. This version I owe to Dr Joass. In hesitating to accept so probable a reading, one doubt arises from the nominative form of Degad, which, if governed by Alldall, ought to be Degadi, under usual rule, and in apparent analogy with Nuuffhri.

(2) Great Axe. All signifies great. Dall is Tal or Tail, an adze, or cooper's axe (*H.S.D.*, *O'B.*). "The term Tailcend . . . the Book of Armagh renders *Asciciput* . . . undoubtedly a compound of *Ascia*, an adze, and *Caput*" (Reeves, *Adamnan*, p. 351). Tuadh is a more common word for axe, but weapons like that in the Golspie warrior's hand may have been distinguished by a special name. The material of the blade is undoubtedly iron; its origin seems to be Norman, Frankish, or Danish, rather than Celtic; it is not only "great" in size, but very remarkable in form (*v. post*, p. 30).

D(e)qqaadd. Degad. My former misreading of one of the letters being

¹ The tale is to be found in the "three series of Triads printed in the Myvyrian Archaology" (Lady C. Guest, *Mabinogion*, 2nd ed., p. 268). There seem to be variations in the nomenclature and renderings. Davies (citing Faber) makes it Dallwyr Dallben (Mystagogue, Chief of the Mystics) in the vale of Dallwyr (the Blind Men or Mystics)—*Myth. Brit. Druids*, pp. 426, 432. Herbert writes Dallwaran Dallben (Blind Authority, or Blind Ruler, with a Blind Head); adding that this character reminds us of Morda the blind, to whom the heating of Ceridwen's furnace was entrusted (*Neodruidic Heresy*, pp. 120, 122).

corrected, this now more clearly appears as the name so familiar in Oghams, that of the great Munster clan, the Degadi or Ernai. In such forms as Ddecced, Decqedd, Dechet (not to mention related forms like Deco, Dego, &c.), it occurs at least five times in South Irish inscriptions, once in Devon, once in Pembroke (if I rightly read the Carew legend as "Map Gweut Decetty"),¹ and once in Anglesea (in Roman letters in these two last); perhaps also the same word is indicated in Ttuicuhatt (Duighad) on the Lunnasting Stone.

MAQQ. Son. **NUUFFHRL.** Of Nur, or Nuri. The dropping of consonants does not here exceed that which happens in the Bressay (B) inscription, where Nahhtffddadd admittedly represents the recorded name Nadod. The terminal I is genitive, suffixed if the name be Nur, included if it be Nuri (*cf.* Norie: as in Norie's chapel, near Callendar,—Forbes, *Kal. of Sc. Sts.*, p. 425; or in Norie's Law, in Fife, &c.). As Noar, a similar name occurs in Oghams, at Gortamaccaree in Kerry:—Noar Maqi Farudran(=Foran). The reading there, however, may be Nur rather than Noar,—“either alternative would not make much change in the name, which is of an archaic type. We find Nar in the Annals of Innisfallen” (*Brash*, p. 199, pl. xxix.). Naomh (pronounced Nuv), a Saint, or Sacred, perhaps in combination with Fear, a Man, seems a possible root for Nur.

In reference to this I have been favoured with the following communication from Dr Joass:—“As to *Nuuffhrri* signifying, as suggested, Nuv-fhear or Saint-man, in the genitive case, the rule is that the adjective follows the noun; but there are exceptions, and one of these is when a quality is meant to be ascribed in a special degree; *e.g.*, Allt garbh, a rough burn; Garbh-allt, *The* rough burn. Fear Mor, a great man, Morfhear, a Lord, the great man of his district, as Morfhear Chatt, Earl of Sutherland. A sacred dignitary might thus be called Naomh-fhear locally, instead of Fear naomh, and the genitive would be pronounced Nuvir. If a Latinised form were adopted, it would be Nuviri, and might come to be Nufri, or in Ogham Nuuffhrri.²

¹ Gweut seems equivalent to Wid, the Pictish form of the Gaelic name Foith (Reeves, *Adamnan*, p. 374).

² I is one of the commonest genitive forms in Welsh and Irish Oghams.

"If N (No. 18) be regarded as 'N for AN, the gen. sing. mas. def. art., then perhaps the Gaelic word might come in which is derived from Uidhe, a journey, and Fear. Uidh'Fhear is now written Uidhear, and means a Traveller or Pilgrim. If in earlier times it was written Uidh-fear, its genitive would be pronounced Uifir, Latinised Uifiri, and Mac 'n Uifiri might mean the Son of the Traveller or Pilgrim, and might assume Ogham form as above."

In aid of this reading may be cited a very ancient inscription in Irish-Roman letters, incised on a stone found in St Breacan's tomb, in Ireland. It bears the following legend:—+OR AR BRAN NAILITHER, a prayer for Breacan the Pilgrim (Petrie, *Anc. Arch. of Ireland*, p. 140). According to Dr Petrie, the word Ailithre (from Ail, a great stone, and Itriallam, to go round) is still used in Ireland to denote a pilgrimage (*ib.*, p. 118).

I have thought it possible that NAALLUORR, the commemorated name in the Burrian legend, might be 'N Aluor='N Ali(th)er, the Pilgrim, as in the above; but though these northern Oghams have marked peculiarities, it seems preferable, on the whole, to read Naalluor and Nuffhrr(i) as proper names, generalised designations being rare (perhaps non-existent) in the Oghams of Ireland and Wales.

Other Versions.—In my former paper I referred to Mr Brash's version. Though confessedly imperfect, it helps to confirm my own independent reading of two important debatable groups, viz., DQQAADD rather than ORRAADD, and NN for the final letters of the inscription. As regards the former question, Orraadd, in itself, seems as probable as the alternative, and it has the advantage of furnishing a vowel, but for the reasons already given I do not adopt it (see p. 24). The word might represent Urradh, a chieftain, similarly to that in the Burrian inscription, "Naalluorr Ann, Uurraddt, Mheffc Aarrocs." In that legend I formerly read Uurraddt as Uurract (=Aireach, a Noble), offering, however, the alternative, which now seems to me preferable, as the digits rather indicate DD than C (*Proc. S. A. Scot.*, 1883-4, p. 200).

Some authorities have proposed to combine the later groups of the inscription, and read Nuuffhriann or Uuffhriann, with a presumed reference to "Oifrion, vulgarly Aifrion, the Mass; literally the sacrifice

offered at the Mass" (*O'B.*). Such a reading I venture to think improbable, as well as contrary to Ogham analogies elsewhere. It has, I believe, been conjectured that the personage on this stone, who advances, armed with axe and knife, is combating the maneless lion (or panther), which stands facing him on a salmon's back, and that he thus represents a defender of the "Oifrión" against savage pagans. Admitting the likelihood of any symbolic quaintness in those early times, I cannot but view the scene differently, thinking it pretty clear that the lion rests in the background among the other symbols, and is no more hostile than the salmon beneath it, whose head, through want of perspective, seems ready to run itself against the man's knife. The mouth of the lion, in fact, is shut, though the axe seems to touch it; and its forepaw is but slightly raised, less so in the photograph than in the folio plate, where the foot has an erroneous upward slant, as if in act to strike.

A similar, but more plainly leonine animal, standing by itself, is seen on the Bressay Stone, another on that at Ulbster, and another in Jonathan's Cave in Fife. Grouped animals, clearly maneless lions, occur on several of the stones; the single animal, near the mirror and comb, in the Newbigging example, seems to be a wolf. It is canine in tail, paws, and head (*Sc. St. Sc.*, ii. pl. cxliii.). This feline animal, when single, may have been the badge of a northern tribe.¹ It may, however, represent mythological ideas, dependent on the animal's species. Compare, for example, the legend of the Sow Hen-wen's offspring, the Paluc or Spotted Cat, one of the Three Chief Molesters (*ante*, p. 26). The Golspie animal bears conventional marks, similar to those frequently shown on animals of the Sculptured Stones, such as the reindeer, bull, horse, and boar, as well as on the symbolic "elephant" (*cf.* Sacrifice of cow, St Vigean, *Sc. St. Sc.*, i. pl. lxx.). The strangely shaped axe in the man's hand has been already spoken of. Weapons of

¹ The Catti? The Earls of Sutherland bore the Gaelic title *Morfhear Chatt*, Lord of Catt, a principality comprising Sutherland and Caithness (*Catt-nez, Norse*). The natives call Sutherland *Cattaobh* (*pron. Cattu*), the side of the Catti, and Caithness they call *Gallu*, the stranger's side (*Information from Dr Joass*). The Sutherland crest (probably derived from a badge far older than the feudal *mulleets* on the shield) is a Cat-a-mountain or Wild Cat (*Gaelic, Cat*), an animal also borne armorially by the great Clan Chattan tribe of Inverness-shire.

the same form appear in the hands of a Centaur (Meigle, *ib.*, i. pl. lxxiv. *Verified*, 1886), and perhaps in those of a dog-headed man (Rossie, *ib.*, ii. xcix.). A similar iron axe, in the British Museum, was found in the Thames. Another, in the Museum at Rouen, is there described as Merovingian. One of the first recorded specimens of the class was taken from a Merovingian cemetery at Envermeu in Normandy, by M. L'Abbé Cochet, who characterises its form as "peu usitée," and states that most of the cognate examples belong to the Isle of France. Similar iron hatchets from Denmark were shown in the Paris Exhibition of 1855 (Cochet, *Sépultures Gauloises*, &c., 1857; pp. 159-208). On a Gnostic gem, in my own collection, a female warrior (one of the seven Planetary Genii) wields a similarly formed, double-bladed axe, but under the circumstances an Amazonian "bi-pennis" was most probably intended.

THE NEWTON STONE.

Since the date of my former remarks on these difficult inscriptions certain amendments have suggested themselves. These I now ask leave to offer, embodying the newer versions in the general summary subjoined.

Revised Versions.

Ogham Inscription.—AIDDAI QNNN FORRERE IPH UA IOSIL.

Main Inscription (1).—AITTAI FURUR-INGIN SUOL O UOSE.

Translation.—Eté, Forar's daughter, of the race of the sons of Uos.

Main Inscription (2).—URCHN ELISI MAQQI LOGOU-PATR.

Translation.—Disciple of—or Children (?) of—Eliseus, son of the Priest of Hu (?), or of the Logh-fire Priest (?)—or, son of Lugupatar (?)

Notes on the Oghams, and on Main Inscription (1).—For these I am inclined to keep very closely to my earliest version (*Proc. S. A. Scot.*, 1882-3, p. 44), only substituting QNNN in the Oghams for QNEAN, and reading the former (Cuninin = *Coinnenean*) as Daughter, a sense it might naturally have borne, though now apparently restricted to Daughter-in-law or Daughter by adoption (*ib.*, supplementary, p. 45). On reflection, I feel bound to read FURUR, as at first, not FURUN (nor KUNUN, as once suggested); and this leads me to read the corresponding Ogham

FORRERR, rather than FORRENN, as there seems to be a clear accordance between the inscriptions. Under usual rule, NN better suits the position than RR; but in this case the groups are not merely below the stem-line, they are entirely off it and turned downwards, as if so placed for want of room, or in correction of an error discovered in process of inscribing; their slant also is greater than in other instances of sloped N. As formerly pointed out, the position of INGIN, following instead of preceding FURUR, may result from its being an after-thought. Furur, Suol, and Logou, might be read as Furryr, Syol, and Logoy, the U in those cases being formed like Y.

To conform to rule, I now, as at first, read IOSII in the Oghams, rather than OÜOSII. In both of the inscriptions I suspect an intentional confusion between Uos (Hu or Huas) and Iossa (Jesus)—see *post*, p. 35. The concluding word, LOGOU-PATER, may also be designedly ambiguous—Christian or Pagan, or a mixture of both.

Notes on Main Inscription (2).—The first word in this section, URCHN, read by me as Lord of Light (Ur, Light; Chan, Lord), does not to my knowledge occur in Celtic mythology, though, for reasons formerly stated, the Oriental derivation seemed allowable. I am now inclined to think that Urch(a)n refers to the entombed lady, Eté, and designates her (or perhaps her father) as a Neophyte in the mysteries of a semi-pagan creed. The subject cannot now be dealt with. To justify the proposed translation, compare "Oian a parchellan, &c." (Skene, 4 *Books of Wales*, ii. 21, i. 482). Substituting Uircean (= Urch(a)n) for the equivalent Parchellan, we find the meaning I venture to suggest. See also the story of Henwen (*ante*, p. 25). Otherwise, might Urch(a)n be explained through Ur, Urachan, child, children? (Armstrong, *Gael. Dict.*).

ELISI, the next word, may, as I had supposed, represent the name of the dual god El-Isi or Eli-Esaye (Sun-Moon; Osiris-Isis, &c., see *Proc. S. A. Sc.*, 1882-3, p. 41). But though these names occur separately, and mythological analogies would countenance their union, I have met with no Celtic instance of that exact combination, and for various reasons I now incline to view Elisi as the name of an individual, Elis or Eliseus, a Master in the mysteries referred to. The Swastika or Tetragrammaton

form of the letter *Chi* in the Pupil's name denotes connection with some religious idea;¹—is it over-fanciful to find similar suggestions in the Master's name, where the three central letters are so grouped as to combine into a W-shaped omega? Thus viewed, the whole word contracts itself into *enl*, which is suggestive of several sacred tri-literals, such as the all-pervasive Gnostic *ian* (varied into *ain*, &c.), or the Bardic "*orw* [*oin*?] which formed the unutterable name of God" (Herbert, *Neodruidic Heresy*, p. 124). The letter L may have been here graven in Irish-Roman form expressly to secure the outlines for this sacred combination. The prominence of the letter E seems also to mark *Elisi* as a word of special import. Its Judaic nature is entirely consonant with the doctrines of the system to which the inscription seems to belong. I venture on such rather strange and hazardous conjectures, believing that mystery and secrecy (as with the better known Gnostic superstitions) formed the essence of that system, which mainly expressed itself, in its writings and its art, through an elaborate, quaint, and half-childish symbolism. To show that such ideas influenced the designers of the Sculptured Stones does not nullify the work of those who have vindicated the Christian ownership of so much in that symbolism of many peoples and times; it is not doubted that Christianity was there, especially where crosses are prominently displayed; the questions are, as to whether at all, or how far and for how long, Paganism and Judaism intruded themselves into some northern branch or branches of Christianity during a certain obscure period in the history of Scotland.

The next word comprises five letters; it begins with MA and ends with I, and the two intermediates, though not identical, are alike in their general character. Under these circumstances, it is hard to make it anything but the nearly inevitable MAQQI, though there may be no example of a Q formed like the letters in question, unless one of the forms of the numeral Koppa 4 may be accepted. These letters, however, resemble G, as constantly found in ancient English and

¹ On the fragment of a large cross at Dunrobin, a well cut Swastika appears by itself on the base. On the Drumkilbo stone at Meigle what seems to be meant for an interlaced Swastika is grotesquely formed by four naked men.

Irish MSS. and inscriptions, and as "G is very often commuted with C" (*O'Donovan*), we may here have the form MAGGI as an equivalent for MACCI. The inscriber plainly worked with the Irish alphabet in his mind (*cf.* Greek *Pater-Noster* in Book of Armagh), and its influences could not but appear in his rudely formed Greek cursives, as naturally so on stone as on parchment. There is nothing abnormal in the mixture of Greek and Roman characters in one legend, as might be shown by examples from the later Byzantine coinage. On inscribed gems, "the mixture of Greek and Roman characters, as in the epitaphs of the Catacombs, betokens the date of the 4th or 5th century" (Rev. C. W. King, *Hand Book*, ix., *Met. Mus. N.Y.*, p. 40). If the first word be omitted, two Qs, an F, and an L remain as the most doubtfully Greek letters in the Newton legend; and of these the Q and F forms were familiar as numerals, while the L is merely a minuscule *Lambda*, without its small lower fork-line. In the difficult first word, Aittai or Eté, two letters are uncertain, but pretty clearly Greco-Irish AI (*F*-shaped A, with horizontal top for the I); and of the remaining letters in the legend, several are only Greek, as seen in CH, and in some of the forms of G, L, M, and U.

LOGOU-PATR, the last word, I formerly translated Logos-Father, Father of the Word; but I am now disposed to assign to it a different, though related, meaning.¹ The Greek Logos signifies, no doubt, The Word, in a sacred Christian sense; but it primarily denoted the Universal Reason, the Soul of the World, in which sense references to it formed part of the theology of all the Mysteries. The Celtic Lug or Lugh, denoting the spiritual and intellectual Essence, is connected with ideas of fire, and the temple-fires seem to have been regarded as its special abode. The Sun-god of the Celts, "worshipped from Mid-Spain to the north of Erin," was in Wales Lleu or Llew, and in Ireland Lug, a word signifying Light (Prof. Rhys, *Hibbert Lectures*, 1886). Lug, Hu, and Mithras seem to be identical. PATR, the second part of the compound, may perhaps signify, not Pater, Father, but Patēr or Patēr, a Mithraic priestly title. "The Mithriacs of Rome had no less

¹ It has also occurred to me that Logoupatr may be a compound proper name akin to Lugucurit, Lugnaedon, &c., formed perhaps from Patrick or Peter, with
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than eight different titles, under one or other of which they received initiation. One of these (perhaps the highest) was that of Pater From them one course of Mithriac solemnities was called the Patrica" (Herbert, *Neodruidic Heresy*, p. 32). As I have elsewhere indicated, a form of Gnosticism, more or less Mithraic, seems to have existed in Britain, as well as at Rome and in her other provinces; granting this, Pater might have the meaning now assigned, the whole word signifying Priest of Lug (Hu, or Mithras), or of the Logh, or Logh-fire. With this last compare an expression in Gorchan Cynvelyn, where the bard says:—

"And me from shedding my blood they compassionated,
Son of the Omen-fire; my ransom they appointed."¹

(Herbert, *Britannia after Romans*, i. 205.)

Continued attention to these subjects confirms my belief that a system compounded from Paganism, Judaism, and Christianity—in other words, of Gnosticism or late Mithraicism—did exist in Britain, and probably in Ireland, during some of the centuries succeeding the departure of the Romans.² (See *Proc. S. A. Sc.*, 1882–3, pp. 27, 42.)

the prefix Lug or Lugu—*cf.*, the names Gilli-petir, Mal-petair (*B. of Deer*, pp. 93, 95). Should we read Logou-natz instead of Logou-patr, as the forms would conceivably permit, we obtain Lugnaedon itself, the commemorated name in a very ancient Irish epitaph:—Lie Lugnaedon Macc Lmenueh, The stone of Lugnaedon, son of Limenueh. This Lugnat, or Lugnadan, a fifth century saint, was St Patrick's nephew, being a son of his sister Limania (*Petrie*, p. 165).

¹ The text and translation, as given by Mr Skene, run thus:—

"A minheu oni creu dychiorant.
Mab coel kerth vygwerth y a wnaethant."

(4 *B. of W.*, ii. 96.)

"And me, on account of my blood, they deplored,
Son of the omen-pile, my ransom they contributed."

(*ib.*, i. 414.)

In Pughe's *Dictionary* we find:—"Coel Certh, The omen or signal of alarm, the firing of a beacon. Bardic fires of rejoicing on the eves of the 1st of May, and 1st of November."

² "The revived Druidism, as it appears in its final brief struggle with Christianity (during the short-lived independence of the Britons after the withdrawal of the Roman legions in A.D. 440), as it is set forth in the mystical poems of Taliesin, composed in the seventh century, is a religion offering in many points a wonderful analogy to the ancient Persian tenets" (Rev. C. W. King, *The Gnostics*, p. 190).

Apart from Mr Herbert's theories on other subjects, it is difficult to read his works without coming to that conclusion, which a study of Gnosticism, in its widest sense, and of the symbolism of the Sculptured Stones, greatly tends to strengthen, and thus to justify the surmise of the late Mr Chalmers of Aldbar, as cited by Dr Stuart in his preface to the earlier of the Spalding Club folios (*Preface*, i. xiv.).

In Taliesin's *Wand of Moses* there are lines in which Christ and Hu or Huas (Mithras, Dionysos, &c.) are clearly identified. With his usual power, Mr Skene upholds the authenticity of that Bard's poems (4 *Books of Wales*, i. 190), and the lines now spoken of are given in his text, but in the translation (made by a "distinguished Welsh scholar—" *ib.*, p. 17) they and various lines of similar tendency have been omitted, sometimes without marks of elision.

In proof of this, and as an example for general purposes, I ask leave to quote a passage of some length from the poem referred to.

"O pop aduer y torof uroder dychyfaerawt.
 Bud adedf. y grist gwledic dogyn volawt.
 Dy bwyth duw kein. yn arfett meir y heiasorawt.
 Hynt gwiryoned kyflawn rihed kynnelw o honawt.
 Gweil iesse dy pobyl iude. dychyfaerawt.
 Hu gelwir lleu o luch aleho yr eu pecharawt.
 Deheu reen mynyd adien mwyn kyfundawt.
 Yn ran eluyd yn temhyl selyf seil o gyffrawt.
 Gofunet gwas colofyn dias ffest flemychawt.
 Paradwys drws. bugeil dewa duun gwledychawt.
 Neu rygigleu gan proffwydeu lleenawc.
 Geni iessu a rydarfu. hyt y unched."

(Skene, *ib.*, ii. 173, 174.)

"From every return his host of brothers he rencountered,
 Advantage acknowledged to Christ the Ruler, portion of praise.
 The glorious God sits on the lap of Mary his counterpart.
 The course of truth, perfect nobility, a pattern of thee.
 Rods of Jesse, thy people Judah rencountered.

Dexterous Lord, courteous, faultless, of gentle concord.

In respect of the earth, in the temple of Solomon, foundation of
 impulse,

. . . [Line omitted without elision marks.] . . .

The door of Paradise ; shepherd of God ; profoundly he reigned.
 Was it not heard from learned prophets
 That the birth of Jesus had taken place ;—”

(Skene, *ib.*, i. 561.)

“At every returning, the crowd of brethren he did meet with ;
 A confessed gain to Christ the Sovereign and a sufficing praise.
 Bright God did place in Mary’s lap one like herself,
 The way of truth, perfect in governance. Marked with the indisput-
 able
 Mark of Jesse, thy people, Judah ! he came to meet.
He is called Hu, the lion of radiance imperfectly given by reason of their
sins,
 Lord of the south, mountain without fault, mild bond of concord
 In the partition of the country, in Solomon’s temple the foundation
 of activity,
*Consecrated minister, pillar of tumult fiercely flaming*¹
 At the door of Paradise, the chosen shepherd with the gift of
 sovereignty.
 Surely may be heard of from the learned prophets
 The nativity of Jesus ;—”

(Herbert, *ND.H.*, pp. 129; 130.)

As the poem proceeds, further omissions occur in the translation, chiefly, it would seem, where there are references or allusions to the Bardic mysteries. Whether this results from difficulties in the text, I have no means of judging ; but such omissions are unfortunate, as tending to darken a subject already deplorably obscure.

¹ Here is Hu Gadarn, the Bardic Christ, the Mithras of the Britons . . . not merely wielding the fiery Cherubic sword, but being himself that sword (Herbert, *ib.*, p. 130). *Mona* was termed, by one of the Bards (Taliesin ?), “the isle of the praise of Hu” (Skene, *ib.*, i. 299).

THE AQUHOLLIE STONE.

Description.—Unhewn whinstone (?), 8 feet above ground. In Kincardineshire, about 5 miles N.W. from Stonehaven, near Riccarton and the Rædykes. Known as the “Lang Steen”; said to have formed part of a circle recently removed. Oghams, on a south angle; much worn and doubtful; vowels, as in the Irish system, seem to be points not scores, on which view the present version is founded. Groups read from below upwards.

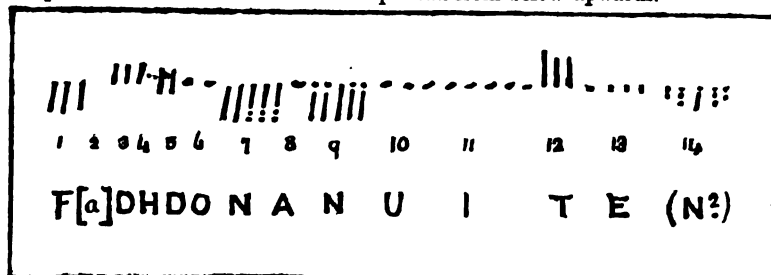


Fig. 5. Diagram of Ogham Inscription—Aquhollie Stone.

Translation.—F[a]DH DONAN UI TE(N?) [Here] rests [the body] of Donan, of the race of

Analysis of the Oghams.—No. 1. F. Nothing seems to have preceded. No. 2. (A?). Room for this, but no trace, surface worn. Nos. 3, 4. D, H. Perhaps T, but last score rather apart. No. 7. N. Perhaps, but not probably, L, F. No. 11. I. Possibly E, A, the last dot being apart. No. 14. Most likely N. Illegible beyond.

Analysis of the Words.—F[a]DH. Perhaps (1) Faoidh, rests (here), like ANM, ANN, in other inscriptions, from “Faoidh, *v.n.*, to . . . sleep or rest—‘Ro faoidh for leic,’ he rested on a flag-stone” (*H.S.D.*), Irish form, Faoidhim, to rest (*O.B.*); or (2) Fad, Fod, “a turf, clod, soil, land,” used here for grave, more or less metaphorically, either as implying a turf mound, or as in “*Gus au càrar mi fon fhòd*, till I am placed under the clammy earth” (*M’Alpine, Dict.*); or (3) Fad, a field (also “glebe-land, *Ager Ecclesiasticus*”), which with its cognates seems to have a wide range of forms and meanings, perhaps (as with the Logie Elphinstone *Athar*, in “*Athar Bho*”) being used like the Latin *Locus* to denote a burial-place. DONAN. Three Scottish saints of that name are on record, the nearest in locality associated with Auchterless, Aberdeenshire. UL Genitive of Ua, a grandson, or descendant. TE(N?) . . . The rest illegible.

Remarks.—Having been kindly informed of the existence of Oghams on this stone by their recent discoverer, the Rev. John G. Michie, of Dinnet, I examined and noted down the inscription on May-day 1886. There are numerous remains of antiquity in the neighbourhood.

LIST OF THE OGHAMS IN SCOTLAND.

1. *Scoonie*.—EDDARR BALMONN[EN] . . . Eddar, of Balmonnen . . .
2. *Aboyne*.—MAQQI TALLUORRH FFENNAOC ABBORFTHHAAN. (Stone?) of the Son of Talore, Fineach of Aber-fthan (Aboyne?); or, (Body) of the son of Talore, Fineach of Aber-ftha (?) (rests) here.
3. *Logie Elphinstone*.—ATHAT BHOTO. The Grave of Bodo.
4. *Newton*.—AIDDAI QNNN FORRERR IPH UA IOSIL. Eté, daughter of Forar, of the race of the sons of Ios, or Uos. *Irish-Greek Inscription*.—AITTAI FURURINGIN SUOL O UOSE. URCHN ELISI MAQQI LOGUPATR. Eté, Forar's daughter, of the race of the sons of Uos. Disciple of—or Children (?) of—Eliseus, son of the Priest of Hu (?), or of the Logh-fire Priest (?);—or son of Lugupatar (?).
5. *Brodie (A)*.—EDDARNON[N MAQ]QI . . . , Eddarnon, Son of . . . ; *Brodie (B)*.— . . RO . . . OQO . . . ; *Brodie (C)*.— . . ON TDAHO . . .
6. *Golspie*.—ALLDALL DQQAADD MQ NUUFFERRI [A]NN. Alldall Degad, Son of Nur (or Nuri), (rests) here.
7. *Bressay (A)*.—BERNISST : MEQQ DDRROI ANN. (Body) of Bernis, Son of Dru, (rests) here. *Bressay (B)*.—CROESCC : NAHHTFFDDADDS : DATRR : ANN B[EAN?] . . . ; (Body) of Crusa, Natdod's daughter, (rests) here : (the Wife of Bernis?).
8. *Burrian*.—NAALLUORR ANN UURRADDT MHEFFC AARROCCS. Naluor (rests) here ; a Chieftain, Son of Orroc.
9. *Lunnasting*.—XTTUICUHAATTS : AHAHHTTMNNN : HCCFFEFF : NEDT ONN. (Body) of Duichad, of Manan-land, Son of Fife (?), is lodged (?) here.
10. *St Ninian's*.— . . . ES MEQQ NANAGOFFEST. (Stone?) of . . . , Son of Nanagus.
11. *Conningsburgh (A)*.— . . . RO MQO SEFBE . . . (Stone?) of . . . , Son of Safi (?).
12. *Conningsburgh (B)*.— . . . IR (?)
13. *Aquhollie*.—F[A]DH DONAN UI TE[N ?] . . . (Here) rests (the body) of Donan, of the race of . . .
14. *Gigha*.—Fragmentary inscription, believed to exist (*Brash*, p. 364).

This list is meant to furnish an accurate transliteration of the Ogham inscriptions in Scotland, as well as to correct certain small errors in my former papers and diagrams. The value of some of the groups must remain for ever doubtful; the alternatives having been already stated under the proper headings, they will not here be referred to, except in a few special cases.

1. *Scoonie*.—Reading the Oghams downwards, I formerly made this inscription “[Ma]qqi Dahialle, (Stone) of the Son of Dali,” but (through a suggestion from Professor Rhys) I am now inclined to read them in the more usual way, from below upwards, and as viewed from the spectator’s right. There is difficulty in the grouping where the stag’s leg crosses and confuses the Oghams, but the slanting score just below may represent M, and this is followed by O, (or by E, in the less likely case that the sides of the leg represent two scores). Should the present version be accepted we gain interesting results. Eddar is a name closely akin to Eddarmon, recently identified on the Brodie Stone (*ante*, p. 18), both quite of the type associated with Ogham legends. The appropriateness of the other word, Bal-monn(en), almost casts doubts on the reading, but I found it before remembering its connection with the locality. The Church of Scoonie, according to Dr Stuart, was dedicated to St Monena, who died A.D. 517 (*Sc. St. Sc.*, ii. p. 6). Bishop Forbes notices this female saint under the headings Etaoin, Modwena, and Memme—in which last form the Scoonie dedication seems to have been made (*Kal. of Sc. Sts.*, p. 396). In the same work we find another saint, whose name would be equally appropriate for the present purpose, St Monan or Moenen, martyred (A.D. 571), whose relics rest at “Inverry” in this part of Fife, to whom the neighbouring church of St Monans was dedicated (*ib.*, p. 412). “Bal” is the well-known prefix, specially prevalent in Fife and Angus place-names. In slightly varied forms the whole name occurs throughout Scotland, as Balmanno, Balmeanach, Ballminnoch, &c. There is a Kilminning farm in the parish of Crail, a few miles distant from St Monans. Accepting “Balmonnen,” we seem to have another example of the local designations, or semi-surnames, found only in Scottish Oghams (*cf. Aboyne, Golepie, Lunnasting, Burrian*). There are difficulties in most of these cases, but the subject invites attention.

2. *Aboyne*.—Abbor-fthhaan seems more likely than Abor-fthha, An(n) The river-name should probably be found by supplying a vowel and reading Fothan or Fithan. I incline to view the whole word as an early form of the modern Aboyne. Teach-Baethlin, a church founded in Ireland by St Baithen, is now locally known as Tò-boyne (Reeves, *Adamnan*, p. 372), and Innes-boyne similarly takes name from a St Baothern. B and V (the Ogham F is also V) being interchangeable, Aber-Vothan would as easily pass through Aber-Voyne into Ab-Boyne, as Aber-Brothock passes into Ar-Broath.

3. *Logie Elphinstone*.—“The Grave of Bodo” seems far more probable than the other reading.

4. *Newton*.—See *ante*, pp. 30–36.

5. *Brodie*.—See *ante*, pp. 14-22.

6. *Golepie*.—See *ante*, pp. 22-30.

7. *Bressay* (B).—On the stone, a colon point stands between "Dattrr" and "Ann"; the diagram (*Proc.*, 1884-5, p. 198) is there imperfectly printed. The value of the small, low strokes on either side of O in what otherwise reads "Cirrosc" is unknown, but they may be supposed to modify the vowel sound, perhaps into OE.

8. *Burrian*.—Naalluorr, not Naalluor; the nearly invisible stroke between R and R (like that in *Golepie*, between U and U), cannot be read as a vowel, though it may have some unexplained force. "Uurraddt," Chieftain, seems preferable to "Uurract," Noble, the four high scores being divided into pairs by the greater length and slope of the third score. If, in *Golepie*, "Orraadd" should be read for "Dqqaadd," we obtain the same word, but for reasons given I prefer the latter. In the diagram (*Proc.*, 1884-5, p. 200), supply a single point beneath the stem-line, after Naalluorr. No. 17, A, not No. 11, A, should be cross-barred below.

9. *Lunnasting*.—The diagram (*Proc.*, 1884-5, p. 202), omits the colon points that should follow "Ahaahhttmnnn," and erroneously places them between "Nedt" and "Onn." These probably signify division, but their absence does not necessarily imply union. The intent of such pointing is sometimes hard to discover, the St Vigean's inscription (*Sc. St. Sc.*, ii. pl. cxviii.), for example, having single points in seemingly useless positions. In Mr Skene's *Four Ancient Books of Wales*, the transcriptions from the MSS. constantly show full-stops where comma points, or none, are required. The word "Hccfeff" is full of difficulty. In favour of my surmise that "Hcc" (Hecc or Hicc) stands for Mhicc, may be cited the use of Ic for the genitive of Mac in the Ulster Annals, and in old Scots MSS. (*Sc. St. Sc.*, ii. p. 71, *footnote*). It is also hard to say whether "Nedt Onn" (lodged here?) is approximately right, or if we should join the syllables and read the proper name, Nedtonn (Nedon? Nectan?). There was a St Nethan (A.D. 408), to whom the Church of Cambus-nethan was dedicated (Forbes, *Kal. of Sc. Sts.*, p. 419). On the latter view, the inscription might commemorate four separate persons. Or perhaps Nedton might furnish a local surname for Fel, as Ahatmanan does for Tuicuhad. The name Ttuicuhaatt or Duiqhad may (as surmised) be another example of Degad (*Golepie*, *ante*), represented by the Aberdeenshire name Duguid, often pronounced Deccat.

10. *St Ninian's*.—Note the northern FF in "Nanagoffest," as in "Nuuffbri," "Naahhtffddadd," "Hccfeff," in other inscriptions.

11. *Conningsburgh* (A).—I now incline to read "Maq Sefbe" (*Brash*, p. 414), rather than "Maq O'Sefbe." Sefbe is probably Safi, either alone or as beginning a longer word now partly effaced.

12. *Conningsburgh* (B).—A mere fragment.

13. *Aquhollie*.—See *ante*, p. 37.

II.

NOTICE OF CUP-MARKED STONES AND CURING WELL ON THE
ESTATE OF GARTH, FORTINGALL, PERTHSHIRE. WITH DRAWINGS.
By JAMES MACKINTOSH GOW, F.S.A. Scot.

The area embraced in the following notice is from the hamlet of Drumcharry on the west, to the Keltney Burn on the east (2 miles), the river Lyon on the south, and about 2 miles north from where the Keltney Burn joins the Lyon.

At the beginning of my holiday in September last, on making inquiry of the older people of the district, I could get no information regarding cup-marked stones; they had never heard of such things in the neighbourhood, and for some time I had given up hope of making any discovery, until one day, when fishing, I came on five well-defined cups on the rock which forms the bed of the Lyon, a few yards west from the lime-kiln belonging to the farm of Tynadalloch. The rock is of the mica schist, which prevails over the whole district, and is near the grass bank of the river; it is submerged when the river is in flood, but as it rises at an angle, the higher cups are deeper and more clearly marked than the lower, which are very shallow (no doubt caused by the action of the water). It is remarkable that the whole five, however, are perfectly distinct and unmistakable, and I am not aware that any cups have been previously noticed on the rock *in situ* and that in the bed of a river. There are large surfaces of exposed rock of the same formation adjoining, but without marks. I further examined all the rocks and boulders as far west as Drumcharry without any traces of markings, but in the village itself there is a large boulder 7 feet long, of mica-schist, with thick veins of quartz, in front of one of the cottage doors, with a large well-formed cup near its west end; the cup is over 4 inches in diameter, and nearly 1 inch deep. This is the largest cup I have seen in the district, and may have been used as a mortar, but it is not large enough to have been used in making pot barley, like the knocking-stones, of which there are many examples still lying about the village; and although they are not used for that purpose now, all the people above

fifty years of age had either prepared the barley in these stones themselves or had seen it done. A stone, 2 feet 9 inches long by 18 inches broad, was pointed out to me forming a sort of pavement in front of a barn door, also in the village, with three well-executed cups of a good size on the top. This was evidently a fragment of a larger stone which had at some time been broken up, and on which perhaps more cups were made, but no trace of the remainder could be seen.

A little west from Drumcharry, and above the farm-house of Balnacraig, there is a remarkable oblong hill surmounted with the remains of an important Pictish fort, or Casteil-na-Feinne, and on the slope east

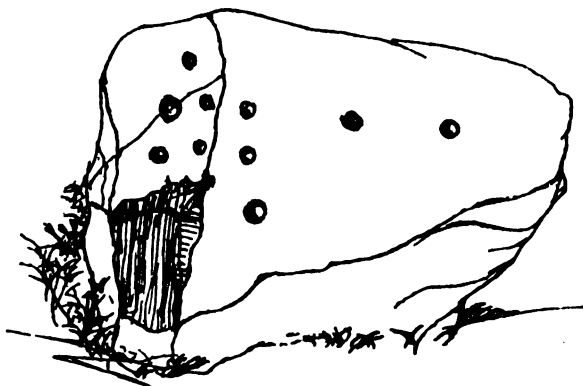


Fig. 1. On Hillside above Wester Litigan.

from this fort there are several large boulders of a coarse schist rock, on one of which I found a cup-mark about $3\frac{1}{2}$ inches in diameter. The stone is about 5 feet long by $3\frac{1}{2}$ feet broad, and stands nearly 3 feet above ground. Farther east, in the glen of the Keltney Burn, and on the hillside 500 yards above the farm-house of Wester Litigan, and about the same distance south-west from the old castle of Garth, one of the strongholds of the Wolf of Badenoch, there is a large harp-shaped boulder of mica-schist (fig. 1), 8 or 9 feet long by 6 or 7 feet broad, and 4 feet above ground. In making recent additions to farm buildings in the neighbourhood, many stones have been broken up and

removed, and this one has had a large piece taken from its top. I found two fragments, however, close at hand, and on putting them together, they contained five cup marks, which, with five on the large stone, made ten in all; and as another piece of the stone, about 3 feet long, had been taken away, more marks may have been on it. The fragments were too large for one single-handed to place in their original position; but I wrote to the proprietor, Sir Donald Currie, who promised that this would be done, and steps taken to prevent further damage to this interesting specimen. The stone when restored would appear like the sketch.

About 600 yards due north from the ruin of Garth Castle there is a heather-covered conical hillock—a "sithean" or fairy knowe—and on the very top is placed an irregular shaped stone (fig. 2), about 4 feet

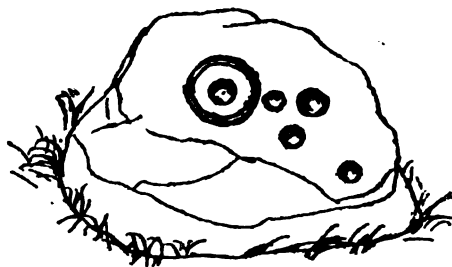


Fig. 2. On top of Conical Hillock to north of Garth Castle.

long by 3 feet broad, and 2 feet above ground, on which there are five cup-marks. One is $3\frac{1}{2}$ inches in diameter, one 3 inches, and three about 2 inches; while round the second largest one there is a grooved ring, 6 inches in diameter. This is a most interesting specimen, and the only one I saw in the district with a ringed cup.

Coming down the glen there are many of these "sitheans," round and oval; and on the highest point of one of the latter 500 yards south-east from the farm-house of West Litigan, there is a water-worn mica-schist boulder, 3 feet long and about the same breadth, with one cup-mark; and not far from the same spot there is a cluster of rocks, one large portion having been rent, in long past ages, into four parts, each separate part having on it a single cup-mark, one of these being of an extra large size.

Near this, and up the hill between the farm-houses of Easter and Wester Litigan, there are the remains of a circular Pictish fort, formed of large boulders, but not so extensive in size as the one already mentioned above Balnacraig. A former tenant had, it appears, succeeded in removing a considerable portion of it, to enlarge the field where it stands, when he was stopped by the then proprietor; and I was surprised to find that grown-up people, who had lived all their days within a mile of the fort, had never heard of its existence.

Further down, between the farm-houses of Upper Blarish and Balnacroick, I was struck with the prominent appearance of a large weather-worn mass of mica schist rock (fig. 3), with veins of quartz, standing

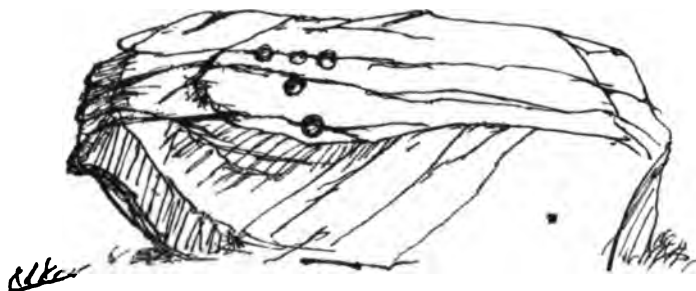


Fig. 3. Above the Farm of Balnacroick, Keltney Burn.

with the worn furrows of the strata on the top, and covered with moss and lichen nearly an inch thick. On removing the moss, I was rewarded by finding five cup-marks lying across the weather-worn grooves of the rock, which, when the cups were sculptured, was no doubt a smooth surface. This rock appeared to be a part of the hillside, and had not travelled; it is about 8 feet long by 4 feet broad, and 3 feet above ground.

At the interesting village of Nether Blarish, which, like Drumcharry, is in nearly the same condition as it was two or three hundred years ago, and is now however occupied by only a few families of Macdougalls, no one had ever seen anything of cup-marked stones; but while taking leave of the place and the kind people, I noticed a stone from a broken-

down dike, with two capital cup-marks; and as it would likely very soon form a part of the road metal, I secured the upper part of it, which unfortunately broke into two pieces, with a cup on each; and for the information of those interested, and as a specimen of the stones of the district, I now present one of these to the Society.

The peculiarities to be remarked on the stones noticed in this paper are, that so many of them had only one cup; while in three cases five was the number of cups recorded on each rock or stone. It is a most interesting district, and as many of the people now know what cup-marks really are like, I have no doubt many more specimens may be found, and perhaps greater care taken to preserve them when a new dike or a byre has to be built.

Referring to the notice by Dr Macmillan (see *Proceedings*, vol. vi. p. 123) of a cup-marked stone on "the island" at Keltney Mill (fig. 4), I

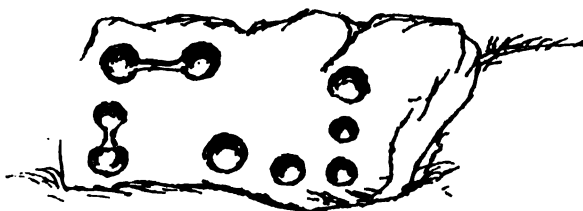


Fig. 4. At the Island, Keltney Burn Mill.

examined it with Mr Duncan Haggart, who first noticed it (a brother of Mr Donald Haggart, Killin), and he assured me that three of the marks on the stone were made by him when a boy, so that there are really only nine original cups instead of twelve, as mentioned in the notice; and as these three recent marks are feeble and quite shallow, no one would be more ready to admit on examination that they are new than Dr Macmillan. I have made a sketch of the stone to supplement his notice. The stone is $25\frac{1}{2}$ inches long by $18\frac{1}{2}$ inches broad, and about 6 inches above ground; and two pairs of the cups are connected with a groove; the largest pair are about 3 inches in diameter, while the others

vary down to half that size. It is on Sir Robert Menzies's property, and would make a valuable addition to the Society's collection, if that could be arranged.

On the hillside, a few hundred yards south-west of the old Castle of Garth, there is a well or spring called "Fuaran n' Gruarach," and also "Fuaran n' Druibh Chasad," being *Well of the Measles*, or *Well of the Whooping-Cough*. It was famous in the district for the cure of these infantile diseases, and nearly all I spoke to on the subject had themselves been taken to the well, or had taken their own children, to drink the water; and when an epidemic of the maladies occurred, my informant remarked on the curious and amusing spectacle the scene presented on a summer morning, when groups of children, with their mothers, went up the hill in procession, and the whooping chorus by which they were accompanied. The last epidemic of whooping-cough occurred in 1882, when all the children of the neighbourhood were taken to the well. The well springs in considerable quantity from the hill, and a few stones suffice to make a small pool, where it gathers. It is said never to run dry, even in the hottest summer; is as clear as crystal, and always delightfully cold. At a distance of forty-six paces up the hill there is a water-worn mica-schist boulder, 5 feet long by 4 feet broad, and standing nearly 3 feet above ground. It has sweeping curves and deep furrows on its sides; and on the east side there are two natural cavities, one much larger than the other. This larger cavity would admit an ordinary-sized hand, is of an oval form, and about 6 or 7 inches deep, the mouth being $3\frac{1}{2}$ inches long by $2\frac{1}{2}$ inches broad. It generally contains rain-water; its capacity up to the under part of its lip, where it overflows, being nearly a quart.

It was the custom to carry the water from the well (perhaps the well was at one time at the foot of the stone), and place it in the cavity, and then give the patients as much as they could take, the water being administered with a spoon made from the horn of a living cow, called a "beadharc," or living horn, this, it appears, being essential to effect a cure.

Shortly after, I had occasion to visit Athole, and had a spoon given to

me, which had been used for this purpose thirty years ago by the person who gave it, and who had herself taken the horn to the tinker to be made into the spoon. The well at which she had used it, however, was near Kindrochit of Struan, and my time would not permit an inspection of it.

← III.

NOTICE OF A WOOD-CARVER'S TOOL-BOX, WITH CELTIC ORNAMENTATION, RECENTLY DISCOVERED IN A PEAT-MOSS IN THE PARISH OF BIRSAY, ORKNEY. By JAMES W. CURSITER, F.S.A. Scot.

On Thursday, 12th May 1885, some men were cutting peats on ground pertaining to the farm of Howe, Evie, and lying about $1\frac{1}{2}$ miles south-west of the farm-house, on the border land between the parishes of Birsay and Evie. The ground slopes irregularly to the south-west, and there are only few patches in it where peat is obtained. The district presents a very bleak appearance, there being no houses visible for miles, and there are no tumuli or other prehistoric remains noticeable in the vicinity. The ground is very poor and the little heather upon it short, the bare washed subsoil being most conspicuous. There seem, on the irregular slope of the ground, to be hollows at intervals where alluvial deposit from the higher levels has accumulated, and furnished soil sufficient for vegetable growth. In such depressions the peat has formed, which is in no case deep, and the "bank" where the cutting was going on that day was the deepest that I saw in the course of my inspection, measuring $3\frac{1}{2}$ feet, and the peat in it very black and hard.

In the course of cutting the peat here one of the men came upon an obstruction, and remarked that "he had surely come upon a piece of wood." He was advised to give it another trial, when the "tuskar" or peat spade broke through a little box, at a depth of $2\frac{1}{2}$ feet from the surface. The box (fig. 1), which was standing on end upon the subsoil under the peat, is hollowed out of a solid piece of birch (?), and measures $11\frac{1}{2}$ inches in length by $5\frac{1}{2}$ inches in breadth and 3 inches deep. It is carved on one end and both sides, the patterns being different on each. On one side and one end (as shown in fig. 1) the decoration is evidently

finished; but on the other side (shown in fig. 2) it seems only partially so, the outlines of the device being traced over its full lengths, and the details wrought in towards one end of the pattern. One of the ends of the box is still in the rough. The lid, which is of thinner wood than



Fig. 1. Wooden Box, with Celtic Ornamentation, found in a Moss in Birsay, Orkney ($11\frac{1}{2}$ inches in length).

the rest of the box, has suffered most, and only fragments of it have been secured, but enough to show that it has also been similarly ornamented. The carved end of the box is lower than the sides and the other end, indicating that the lid has been a sliding one, pushed in from



Fig. 2. Wooden Box, with Celtic Ornamentation, found in a Moss in Birsay, Orkney ($11\frac{1}{2}$ inches in length).

this end, and working in grooves, which are quite discernible in the upper inside edges. There seem to have been two bands, probably of metal, about $\frac{3}{8}$ ths of an inch wide, and quite thin, crossing over the lid about half an inch from each end of the box, and fixed with a

pin to the upper outside edges of the sides, for strengthening the box and keeping down the lid in its place. In the sides of the box, and also in the lid, are holes into which short thongs of leather have been fixed by tying and knotting. The longest of these remaining is about 6 inches, and the loose ends have been evidently designed for tying, and in some way securing the lid in position.

When found, the box was filled up with a substance described to me as resembling fine decayed straw, among which the contents were imbedded. Unfortunately the box and its contents were taken by the finders to the nearest water and washed, so that I am unable to furnish any positive clue to the nature of this so-called "packing," which, however, I am inclined to believe was simply decayed vegetable matter, as in the heart of one of the soft wood handles which were in the box I found a root of heather occupying the space from which the blade had wasted. The contents of the box consisted chiefly of handles of tools, (about fourteen of them) of different shapes, sizes, and materials, but in appearance mostly resembling modern knife handles and handles of bradawls. They are made of ox horn, deer horn, bone, and soft wood. Some of them are a good deal split up and warped, and only half of one of them was secured, the other half of it I believe to have been lost in the washing process. They have evidently carried metal blades, and some of them two blades—one at each end. In addition to the handles, the box contained a piece of pumice-stone, worn smooth on all sides, a pointed tine of deer horn, a bone pin with a round head, a piece of cut bone, and some scraps of thin leather.

The box has apparently contained the tools of a wood-carver, or some such workman, and the box itself had possibly been intended as a sort of advertisement of the abilities of its possessor. The pumice-stone would doubtless have been used for preparing the surface of the wood before cutting, but all traces of the blades of the cutting tools have disappeared.

There was no appearance of any intentional design of depositing the box where it was found, and the probability is that it had sunk end foremost in the bog when in a soft state. The box and contents when secured by me were splitting and shrinking in drying, I therefore had

them all boiled in a solution of alum, and at once communicated with Dr Anderson, who kindly undertook to have them preserved for me.

It would be interesting to investigate the questions of its probable age, and whether the wood of which it is composed, and the art with which it is ornamented, may not have been of native growth. Trees at one time were very numerous in Orkney, trunks of from 9 to 12 inches in diameter being often found in peat cutting and drainage operations, but there are none of similar dimensions in the islands at present, except such as have been recently planted. Be that as it may, there can be no doubt, from its appearance and from the circumstances in which it was found, that the box is a relic of very considerable antiquity, and one of the oldest, if not the very oldest, specimen of wood carving known to have been found in Scotland. The decoration is purely Celtic, and of the same character as the spiral patterns on many of the sculptured stones of Scotland, which are believed to date from about the eighth and ninth centuries.



IV.

NOTICE OF A BOX, SUPPOSED TO BE THE "OFFERAND STOK" OF ST ELOI'S ALTAR IN ST JOHN'S CHURCH, PERTH. BY C. A. HUNT, PERTH. COMMUNICATED BY A. G. REID, F.S.A. SCOT.

This box was gifted to its present proprietor by the late Bailie John M'Ewen Gray, brassfounder, Perth. According to tradition the box had at one time belonged to St John's Church there. Bailie Gray and his father were members of the Hammermen Incorporation, both being coppersmiths. In St John's Church there were about forty altars dedicated to various saints. Eight of these altars pertained to the different crafts in Perth. St Eligius or Eloi was the patron of the Hammermen, and the box was probably the offerand stok of his altar.

The box, which is made of boards three-quarters of an inch thick, measures 13 inches in height, $6\frac{3}{4}$ inches in breadth, and the same in width. It is strongly bound round the top and bottom, and round the middle with bands of iron, fastened with round-headed nails. The lid is attached to the upper band by three hinges. The bands of the two

side hinges are continued across the whole width of the lid, and from them depend the two hasps carrying staples for the bolts of the two locks, of which the keyholes are placed one above the other in an iron plate, which covers the upper part of the front of the box. In the

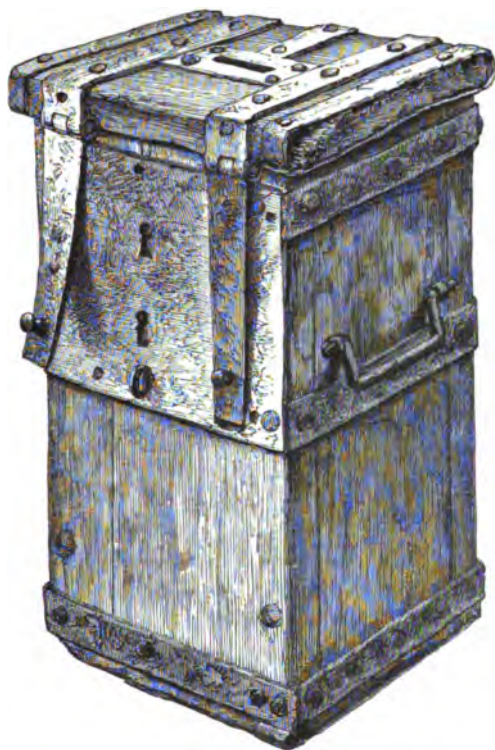


Fig. 1. Wooden Collection Box or Offerand Stok (13 inches in height).

centre of the top there is a slit cut in an iron plate, for dropping in the money offerings. It measures $1\frac{1}{2}$ inch in length by somewhat more than $\frac{1}{2}$ inch in width. About two-thirds of the height from the bottom there are two side-handles of iron, for convenience of lifting the box.

None of the books of the Incorporations of Perth except the Hammermen's are as old as the Reformation. In the Hammermen's Book the following references occur in regard to the altar stok :—

“ xj Julii ” 1518

“ Item ressavit of Sanct Eloyis stok in ye kirk iij^a ix^d. ”

In the “ comptis ” from Julii to “ ultimo Januarii ” there is “ Item ressavit furth of Triduanis stok xx^d. ”

Among the items of account for the year 1519 are these entries :—

“ Item gottin on gud fryday at ye altar with ye relic, of fre silver xi^a ij^d. ”

“ Item takin furth of ye stok at ye alter yat samyn day xiiij^d. ”

“ Item befor takin furth of ye samyn stok xx^d. ”

The account of 1519 shows that there was gathered in the kirk that year at the altar, by the officer of the Incorporation iij^{liba} xiiij^d.

“ Aucht day of Septber ” 1522,

“ Item deliverit to William Hudsoun for ye mending of ye offerand stok at ye alter and for ane key yairto xvi^d. ”

From 25th July 1523 till May 1532 there are no entries of monies paid or received. During that period there are only a few brief minutes on one folio page of the book. The accounts and other business from 1518 to 1523 cover thirteen pages. The fewness of the entries during these ten years may be on account of the unhappy condition of the country in the minority of James V. After 1532, when fuller minutes are again made, the accounts are summarised without the details of the earlier years. There, however, occurs one entry on “ xx Junii xxxiii, ” which is this, “ Item tane furth of Sanct Triduanis stok and deliverit to Dioneis Cavers Co-positor xx^d. ” And on “ last day of Maii ” 1542, occurs, “ Item xx^d deliverit to the Co-positor out of Sanct Triduanis stok, ” and “ Item of offerand v^a ix^d. ”

Dr Milne, in his notes on St Eloi's altar in St John's Church, Perth, published in the *Perthshire Constitutional*, says :—“ The stok was pro-

bably a box that was placed somewhere near the altar, and into which offerings could be dropped. An eminent antiquary, whose opinion we have sought in regard to it, writes:—"I am unable to say precisely what a 'stok' was, but it was obviously a receptacle of some sort whose form may in some degree be indicated by its name. We find James IV. making his offerings at Tain in Sanct Duthois Chappell in Sanct Duthois Kirk and at the stok of Sanct Duthois toun.'"

Whether or not this box is a "stok," there can be no doubt it has been used for collecting money. Such a box was ordered for Trinity College Kirk, Edinburgh, in 1463, by Pope Pius II., for keeping "faithfully" the monies received for plenary indulgence; which box was ordered to be made with two keys—one to be kept by the Provost of that kirk, and the other by the Collector of the Apostolic Chamber in Scotland.

At Edinburgh, 22nd September 1520, the Craft of Walkers and the Craft of Bonnetmakers enter into agreement jointly to support the altar of St Mark in St Giles' Kirk, by each member of these crafts contributing one penny "oukly" for that purpose. The pennies to be ingatherit in a box to which each craft should have a key for "lele and trew compt."

✠

V.

EARLY NOTICES OF THE BASS ROCK AND ITS OWNERS. By
JOHN J. REID, B.A., F.S.A. Scot. (PLATE I.)

It is not surprising that the Bass Rock, which from so many points in the Lothians forms a conspicuous object in the view, should have been at a very early period selected as an abode by one of the numerous hermits of that Christianity which came to us from the west. It is recorded by Boece (Bellenden's edition, i. 37; *cf.* also *The Breviary of Aberdeen*), who wrote early in the sixteenth century, that St Baldred lived a solitary life upon the rock, and died there in 606 A.D., much as St Cuthbert lived and died upon one of the Farne Islands off the Northumbrian coast, some eighty years later, or as St Adrian, who, to quote Wyntoun, was martyred upon the Isle of May hard by,

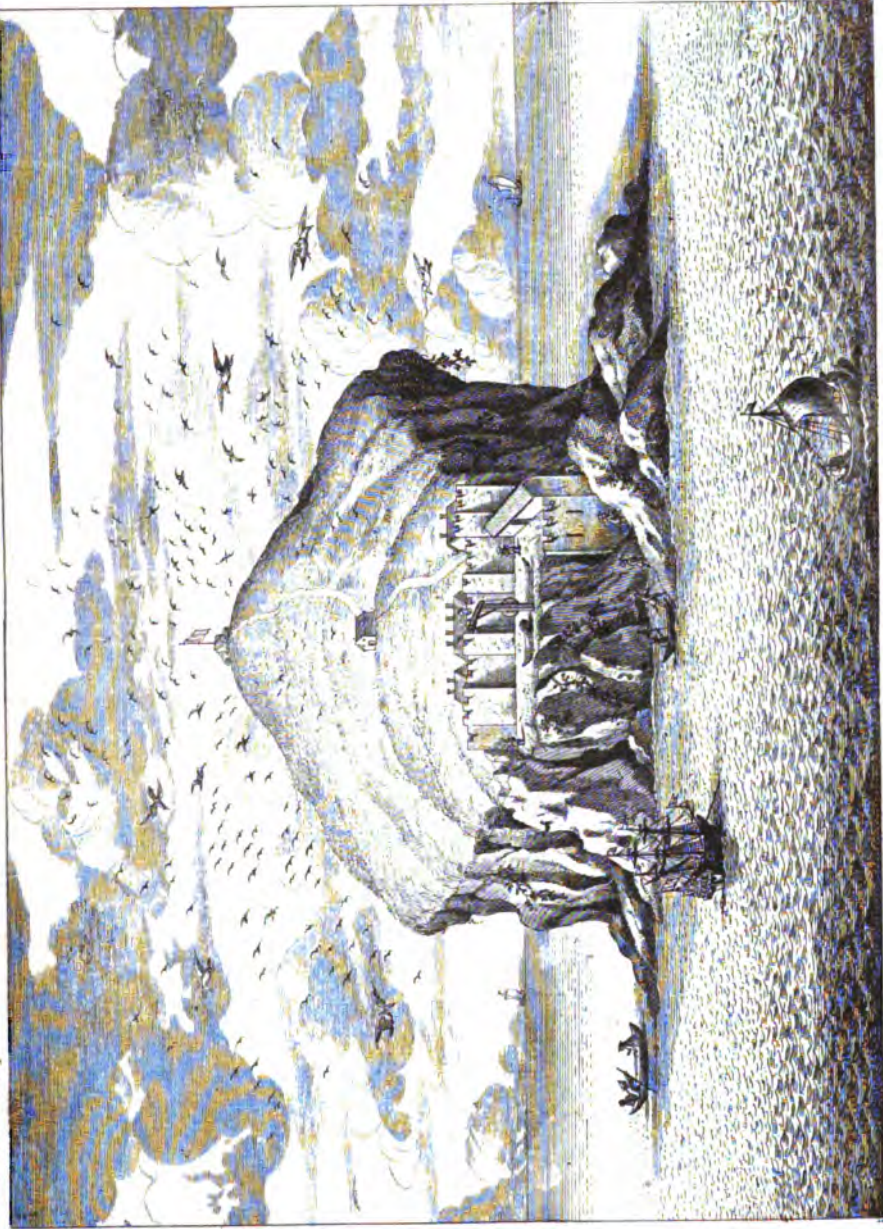
"and upon haly Thursday
Saynt Adrian thai slwe in May."

The name "Bass" is known elsewhere in Scotland; thus, "the Bass of Inverury" is an earthen mound on the banks of the River Ury, said by tradition to cover a plague-stricken castle. It is alluded to in a prophecy attributed, like so many others, to Thomas the Rhymer—

"Dee and Don, they shall run on,
And Tweed shall run and Tay;
And the bonny water of Ury
Shall bear the Bass away."

I do not venture upon the subject of disputed derivations for the name, but the traditional memory of the first inhabitant is still preserved abundantly in the nomenclature of the district; for a small island in Auldham bay is yet called Baudron's Boat, a sea-worn cavity is St Baldred's Cradle, and a tall rock goes by the name of Baudron's Statue, besides wells both on the rock and on the mainland, and St Baldred's Whirl, an eddy in the River Tyne. Chalmers asserts that even so lately as the close of last century, a statue of the saint was still to be seen in the churchyard of Preston.

Beyond the fact of his existence the monkish legends about St



Insula Bassæ ab ora Maris Australi The Prospect of y^e Bass from y^e South
(From Slezers Theatrum Scotiae, 1630)

Baldred are so utterly improbable that I do not refer to them, and accordingly the interval between the date assigned as that of his death, and the first strictly historical notice of the Bass, extends to more than 700 years. In 1316, during the reign of Robert the Bruce, Robert of Lauder obtained a charter of one half of the Bass from William de Lamberton, bishop of St Andrews, a gift confirmed by a charter of John of Forfar, prior of St Andrews, the reddendo being one pound of white wax yearly to be paid at Tynningham (*Illustrations to Slezer's Theatrum Scotiæ*). Sir Robert of Lauder was in 1329 employed on a mission to England, no doubt diplomatic in its character, and payments out of public funds amounting to £60 were made to him for the expense of his journeys to London and York. It has been surmised with every probability that the negotiations in which he was engaged related to the marriage of Prince David, afterwards David II., and Johanna, sister of Edward III. In 1330 he possessed hereditarily the fishings of Edrington, and was keeper of Berwick Castle and Sheriff there. For a short time after David's accession Sir Robert held the high office of Chamberlain of Scotland, for he is so styled in the *Chartulary of Aberdeen* in September 1333; and in the following December the *Black Book of Arbroath* also describes him as holding this dignity. These successive notices point to the great position already attained by the Lauders; and in 1337, I find an even more direct reference to the connection of Sir Robert with the Bass; for in the printed *Exchequer Rolls* there is an entry showing that a sum of 18s. was paid for bringing a boat hired for Sir Robert of Lauder, by this time also Justiciar of Lothian (justiciarius Laudonie), from the Bass to Aberdeen, "et in una batella locata pro domino Roberto de Lawedre del Bass usque Abirden, xviiij s."

The names of other members of the same family occur during the fourteenth century; thus, the *Exchequer Rolls* have preserved the fact that in 1342 William of Lauder received a fee of £20 out of a certain benefice; and in the following year £10 was paid to "William de Lawedir, senior." Another member of the same family, "Alan de Lawedre," is mentioned in the same records as having received £6, 3s. 4d., "de precepto domini nostri Regis," in 1359. Amongst the witnesses to a charter granted on 25th May 1360 at Edinburgh, by

Thomas Stewart, Earl of Angus, to Sir Hugh of Eglyntoun, knight, of the lands of Ormdale in Cowal, is "Alan de Lawodre" (*Hist. MSS. Commissioners' Report on the Eglinton Charters*). So again, in 1360, the accounts bear the name of William of Lauder; whilst in 1369, along with John of Fawside, he accounted as bailie of Edinburgh. I am inclined to think that William, the bailie, was a son of the former William "senior," and not improbably a nephew of Sir Robert Lauder of the Bass. The isolated situation of that rock, and the difficulty of approaching it, seem to have suggested at a very early period its suitability as a place of confinement for State prisoners, who were thus quite secure, and yet not far from the various residences of the Scottish kings on either side of the Forth. Accordingly, my next reference is to a payment of £15 in 1370, for the expenses of the Earl of Mar, when "sub arresta Regis apud le Bass." Alan Lauder, probably the same person already named, figures in the Exchequer Rolls as an annuitant from 1371, and from 1374 onwards he enjoyed a salary of £10 as justice-clerk, be-south Forth—"Ten pounds sterling yearly during the king's pleasure, as the said Allan's sallary for being justice-clerk upon the south side of the Water of Forth;" and besides this, he was also constable of Tantallon Castle, situated on the mainland right opposite the Bass. Alan was, I apprehend, a brother of William, who was still alive, and evidently a person of importance. In 1375, I learn from the Exchequer Rolls that he was custumar of Edinburgh, with Walter of Cracbarry, and had been so for at least a year; whilst another reference shows that during his tenure of the same office, he had at one time Adam Forester as his colleague, and that they had become bound for the balance of King David's ransom. William of Lauder died either in 1375 or 1376, probably in the latter year, since for the arrears of his accounts of the year 1375, Alan Lauder became surety along with Forester, the surviving custumar. This alone seems to render it tolerably certain that William and Alan Lauder were relatives; but the Register of the Great Seal points to their having been brothers, for on 4th June 1382 Alan succeeded his brother William in the lands of Boroughmuir. Putting together what information we possess, I think it a safe surmise of the family connections of the Lauders in this century, to regard

Bruce's companion, Sir Robert of the Bass, as the elder brother of William Lauder "senior," and William and Alan, the two brothers, as sons of the elder William, or possibly nephews. The references to Alan Lauder in the Exchequer accounts, show that from 1371, when, as already mentioned, he had a pension "decem libras de cofris regis ad tempus vitæ," he had at least a good position at Court, then a matter of pecuniary as well as social importance. Through many accounts from 1375 downwards, his name may be traced as "custumarius de Northberwyk," beginning in that year with David Perysoun (Pearson) as his colleague. Alan Lauder probably inherited some means from his brother William, at any rate he got Boroughmuir; and if I am right in my belief that he was only a cadet of the Bass family, the emoluments of his various pensions and offices must have been turned to prudent purposes, for he saved money, and in 1377, the very year in which the constableness of Tantallon was added to his varied sources of income, he purchased the Hatton estate in Mid-Lothian. By the kind permission of Mr Findlay I am enabled to give (fig. 1) a print of the Lauder Arms as still graven on the ancient walls of Hatton House. No doubt this is the same Alanus de Laweder who about 1379 is found among the witnesses to a charter by Henry of Swynton, granting the lands of Little Swynton to Sir John of Swynton, Knight. Certainly in this year he was still custumar of North Berwick, and with "David, son of Peter" (Perysoun, Pearson), had a fee of £10 assigned to him. In the year 1384 the name of his cousin the Laird of Bass is again



Fig. 1. The Lauder Arms, on south front of Hatton House.

given in a charter by Richard Edgar to Robert Edgar of Wedderlie, where he appears as a witness "Robertus Lawider Dominus de la Basse" (Jamieson's *Illustrations to Slezer's Theatrum Scotiæ*, p. 123; Nisbet's *Heraldry*, i. 344), so that we can with tolerable certainty distinguish between the Bass family and that in future to be designed "of Hatton," although the near connection between the two is further shown by a very curious document among those contained in the North Berwick Chartulary; I allude to the grant by James, Earl of Douglas, of certain subjects in North Berwick, "dilecto nostro Alano de Lawedyr." James was only earl from 1381 till 1388, when he was killed at Otterburn, so that the date within narrow limits is attained; and I cannot doubt that Robert Lauder of the Bass and this Alan were of the same stock, and that the latter is identical with the first laird of Hatton. In 1397 Robert received an annuity from the customs of Haddington, an additional proof of the widespread influence of the Bass family on the southern shores of the Firth of Forth.

When in 1405 Prince James, the heir to Scotland's throne, started upon an ill-fated journey to complete his education in France, the Bass Rock was the fortress from which he set out. At this time Robert Lauder was still laird of the island, and his kinsman Alan still custumar of North Berwick, though perhaps growing old and remiss, for in 1403 he was absent from the audit and forfeited his fee, and after that date his name does not actually appear; I infer, however, that his death did not take place until about 20th March 1407, up to which time his son Robert accounts as "executor testamenti quondam Alani de Lawedre patris sui nuper defuncti." This Robert was no doubt a younger son, for the name of Sir Alexander Lauder occurs in 1408, and I have found from an entry in the Chamberlain's Rolls that he was laird of Hatton. He was dead before 1434, and was succeeded in Hatton by William Lauder, either his son, or more probably his brother.

During the Regency of Albany, indeed from 1410 right onwards till 1426, the custumar of North Berwick was a Lauder, "George of Lawedre" being so designed, and being also described as a brother of Sir Robert of the Bass; and within the same period I find Sir Robert Lauder "de Bass," receiving payments from the customs of North

Berwick in 1413, 1414, 1415, and 1420, thus still marking clearly the connection of the principal branch of the family with the rock. No doubt this Sir Robert was the son of him named in 1384, and either grandson or possibly great-grandson of that Sir Robert who had been Chamberlain of Scotland in 1333.

When negotiations for the release of James I. were at last fairly set on foot in 1423, the laird of Bass was selected for the delicate and all-important post of ambassador to the English Court, just as, nearly a century before, his ancestor had been.

At length in 1424 King James I. returned from his long captivity in England, and at once consigned to the "Castle of the Bass," as to a prison, Walter Stewart, the eldest son of Murdac, Duke of Albany, his cousin. The person who received the payments for the prisoner's support was Sir Robert Lauder. In 1425 John Herring was constable of the castle, as I read the entry "*prout patet per unam indenturam Johannis Hering, constabularii dicti castri.*" Herring may not improbably have been the father of that "Thomas Heryng," who in 1462 is mentioned as "*Advocatus Domine Regine,*" advocate of the Queen Regent, Mary of Gueldres, and prototype of many a subsequent Lord Advocate. Whether this conjecture be well founded or not (and the fact of Sir Robert Lauder's having been justiciar of Scotland certainly does not weaken its probability), Hering, the constable of the Bass, was not long troubled with the charge of his noble prisoner, who, together with his brother Alexander, before the year 1425 was out, had perished on the scaffold.

King James I., though he visited with vengeance those whom he believed to be his enemies, was not unmindful of his friends, and his naturally fine and generous impulses seem to have found vent in many ways towards those who had helped to shorten the weary days of his captivity. Sir Robert Lauder of Bass shared, as I judge, in marks of royal favour, being at least as early as 1425 made Justiciar of Scotland, with James of Lauder (no doubt a relative), as justice clerk, "*ex parte australi aque de Forth.*" Sir Robert was also an auditor of Exchequer, and he obtained further from the king, on 14th December 1425, a confirmation as to Robert of Lauder of Edrington, justiciar of Scotland,

of the lands of the Crag and Ballingoune, and one-half of the Bass in the barony of North Berwick and constabulary of Haddington: "Terras de le Crag et de Ballingoune ac dimidiam partem de le Basse in baronia de North Berwik et constabularia de Hadingtoun" (*Reg. Mag. Sig.*). The allusion to Edrington, taken with the hereditary possession of

the fishings of that place a century before by another Sir Robert Lauder, sufficiently, I think, identifies this Sir Robert as one of the old line of the Bass.



Fig. 2. Seal of William de Lawedre.

According to Nisbet, Lauder of Bass carried "gules a lion rampant *argent* within a double tressure flowered and counter flowered with flower-de-luses *or*; crest a solon goose sitting on a rock, proper; motto, *sub umbra alarum tuarum.*" The heraldic writer cites as his

authorities Pont's and Workman's MSS., where, he adds, the supporters are two lions.

With regard to the confirmation of one half of the island, I am inclined to find the explanation of what otherwise seems a puzzling circumstance in the fact, that originally the grant had come to the Lauders, as I have shown, in two portions—one from Robert the Bruce, the other from the Bishop of St Andrews. This charter of confirmation shows incidentally that the county of Haddington had, as yet, not emerged into a separate sheriffdom of its own, but was still only a constabulary, forming part of the vicecomitatus or sheriffdom of Edinburgh; and I may add that there can be no doubt that the divisions of East, Mid, and West Lothian into three distinct counties were not recognised until a period considerably later than the days when John Hering was constable of the Bass; for both Linlithgow and Haddington were then, as, curiously enough, they are now again once more, part of the sheriffdom of the Lothians.

In 1426 Sir Robert Lauder let the fermes of North Berwick, and I find that in the same year he and his brother George both refused to pay custom (*Exch. Rolls*, vol. v.). The same authority proves that Sir Robert was dead before 1451, and also that William Lauder of Hatton,

a kinsman to whom that property had descended, was dead before 1452. William may have been possibly a grandson of Alan, but much more likely a brother, younger than Sir Alexander the heir, who succeeded Alan, but older than Robert already mentioned as the "executor" of the first laird of Hatton.

The next event I have to record is, that in 1456 Alexander Ramsay, son and heir of Alexander Ramsay of Dalwolsy, sheriff of Edinburgh, accounted for the blench duty of the Bass, "*de ijd albe firme de le Basse.*" Possibly this may indicate some interruption in the possession of the island by the Lauders. No doubt Ramsay may have been acting only as sheriff of Edinburgh, and in a judicial capacity; still it is worthy of remark that the Chartulary of North Berwick gives the name of Mariot Ramsay as prioress of that ancient foundation on 14th October 1463, and dead before 30th April following. The prioress may or may not have been of the same family with the sheriff, but certainly it seems probable that the Ramsays had, about this time, some connection with the Bass Rock.

The Lauders, however, were not long deprived of their island, if, indeed, they were so at all. Sir Robert, the Justiciar, had left a son and successor, Robert Lauder of Edrington, mentioned as in 1461 keeper of Berwick Castle, again in 1467 as custumar, and again in 1473 as receiving his fee as constable. David Lauder, probably another son, owned, in 1460, Popill, which had belonged to Sir Robert, but he was dead before 1466.

By 1478 Robert Lauder is again designed "of the Bass," in an action raised by him against David Hepburn of Wachtoun; and in the same year, as also in 1479, occurs an entry in the Exchequer Rolls "*per solucionem factam Roberto Lawder de Bass in plenam solucionem pensionis sue ducen-tarum mercarum pro custodia castri de Berwic.*"

These Hepburns themselves are said for a time to have dispossessed the Lauders, and certainly during much of the fifteenth and all of the sixteenth centuries they were people of large estate. Some 200 years after this they lost the fine property then and still known as Gilmerton, which was delivered up to Sir Francis Kinloch by a judgment, to put it mildly, very remarkable. Lord Fountainhall says of the decision that it "for its strangeness surprised all that heard of it; for scarce ever any

who once heard the case doubted but it would be found a clear wadset ; and it opened the mouths of all to cry out upon it as a direct and downright inversion of all our rights and properties."

During the same year of his litigation with Hepburn, viz., 1478, several notices of Robert Lauder occur (*Act. Audit.*). On one occasion he was forced to pay 40s. to "Thomas Crag of ye Est Crag," for two horses illegally poinded by him ; and decret arbitral was pronounced in another case, where "Robert Lawdare of Bele" and "Robert Lawder of the Bas" had agreed to refer their differences. Very likely at this period the owners of the Bass were neighbours as troublesome as they were powerful, but at any rate they must have enjoyed to the fullest extent whatever pleasure may be derived from abundant litigation. Hardly were Robert Lauder's disputes with Thomas Crag and his namesake "of Bele" ended, when he is found taking up the cudgels of the law in self-defence against "John Fentoun of that Ilk," for recovery of two oxen taken by the latter from his lands (*Act. Dom. Conc.*) ; this was on 28th June 1480, and within a week he had, on 4th July 1480, an action against David Hepburn of Wachtoun "for the eting and destroying of a medow and gerss thereof pertaining to the said Robert." On 5th May 1489, another "Robert Lauder of Mercleuch," together with him of the Bass, was in court about the ward of the lands of "umquhile Oliver Lauder of that Ilk," and obtained a decision in their favour against "James Hoppringill (Pringle)." Robert Lauder of the Bass was alive on 5th March 1491.

About this time the Church of the Bass, whose ruins still exist, was most probably built, for in connection with it two Papal bulls were issued ; the first of these is dated "quinto Id: Maji 1493." By this, commission was granted by Pope Alexander VI. to the Prior and Archdeacon of St Andrews to inquire and decide in certain disputes between Sir Robert Lauder of the Bass and the Prioress of North Berwick, who complained that Sir Robert had been making an attempt to divert certain revenues of the Church of St Andrew at North Berwick, itself a dependency of the convent, "quosdam parrochianos et decimas ejusdem ecclesie Sancti Andree applicare nititur, minus juste," for the benefit of his own parish church on the Bass, which is referred to as "quandam

parrochiam ecclesiam infra limites parrochialis ecclesie Sancti Andree de Norberuic dicte dioceseos eidem Monasterio canonice unite." The Pope, however, while granting full powers to his Commissioners, provided that the island of the Bass, and the lands attached to it, were not to be laid under interdict unless by his own special mandate to that effect, "*nisi super hoc a nobis mandatum receperitis speciale.*" The second bull, which is in the Register House, but has never I believe been printed, bears date 10th May 1493, the following day, and is addressed to the same persons, granting them authority to inquire into a claim made by the Prioress of North Berwick against Robert Lauder of the Bass, lay rector of the parish church of that island, for certain barrels of the grease of sea fowl. The bull refers to the matter at issue in these terms :—"Alexander Episcopus, servus servorum Dei, dilectis filiis Priori et Archidiacono ecclesie Sanctiandree salutem et apostolicam benedictionem. Conqueste sunt nobis Priorissa et conventus monasterii de Northberuyk per priorissam soliti gubernari, Cisterciensis ordinis, Sanctiandree dioceseos, quod nobilis vir Robertus Lauder, dominus insule de Bas, et modernus rector parrochialis ecclesie dicte insule, noviter erecte, dicte dioceseos, super quibusdam barilibus pinguedinis avium silvestrium, decimis, juri-bus et rebus aliis ad monasterium predictum spectantibus injuriatur eisdem," &c. The Lauders from this appear to have been lay-rectors and patrons of the church on the Bass, described, moreover, as "*noviter erecta*;" and though this may possibly refer not to the actual building, but to ecclesiastical severance, yet I am disposed to think the fabric was actually built somewhere about this time. If this was that Lauder who bore the significant soubriquet of "*Robert with the borit quhyngar*," he would, no doubt, prove in his disputes with the Prioress that he was no feeble representative of the Church militant.

In 1497 King James IV. of Scotland visited the Bass, and it has been surmised that his object was sport, to which he was much addicted. Witness his expedition in 1488, shortly after the murder of his father, to Bathgate Bog in pursuit of bitterns—"to seik bwtoris in Baythcatbog." As to the visit to the Bass, I find in the Lord High Treasurer's Accounts the entry in these words—"Item to the bote men that brocht the king furth of the Bas xvij s," the sum paid being, curiously enough,

exactly the same as that for the hire of a boat from the Bass in 1337, already mentioned.

The same King James IV., on 1st February 1507-8, granted at Edinburgh a confirmation under the Great Seal to Robert Lauder of one half of the Bass, "*terras dimedie partis de Basse*," the reddendo being a silver penny—"unum denarium argenti." The reasons I have suggested already may possibly account for what seems like divided ownership, where the circumstances absolutely precluded the possibility of a real division; but, if that be not so, other causes might perhaps be sought in the value of the sea-fowl, or in State reasons for not giving the entire control to one family. Two notices of some interest regarding Sir Robert Lauder may be found in the Justiciary Records; the first of these (February 25, 1510) narrates how "Thomas Dicsoune at the Monastery of Hethingtoun (Haddington) and others, came in the King's will for oppression done to Robert Lauder of Basse coming under silence of night to the lands of Quhitcastell, and casting down the house built there by the said Robert." The offender was fined 15 merks. In the second notice Sir Robert Lauder of the Bass, Knight, is named (on 24th September 1512) among the assize assembled at Edinburgh, in presence of the king, to try William Douglas of Drumlanrig, for the slaughter of "umquhill Robert Crechtoun of Kirkpatrick." Pitcairn, in a note, conjectures "Alexander Lauder de [Bass] miles" in 1509, but he is evidently wrong from these notices of Sir Robert. An Alexander Lauder, however, fell at Flodden. A few years after this, I find in the testamentary inventory of Catherine Lauder, wife of John Swinton of that Ilk, dated 8th October 1515, a reference to the Laird of Bass, who was evidently her brother. Among the list of "*debita que debet aliis*" is included the following item—"Domino de Bas, xx lib." (*The Swintons of that Ilk*). The rock itself, so aptly described by Alcuin—

"Est locus undoso circumdatus undique ponto
Rupibus horrendis prærupto et margine septus"—

was regarded rather as a fortress than as an estate, if we may judge from the description of it by Boece in 1526, as a "Castle in Lothian."

The church on the Bass, built at least fifty years before, according to

my view as already explained, was at length consecrated on 5th June 1542, by "M. Villiem Gybsone byschop of Libariensis and suffrageneus to David Beton Cardynall and Archebyschop of Santandros." The dedication was to St Baldred, the church being described as "the paris kyrk in the craig of the Bass," while it is significant to find amongst those present John Lauder as "noter public," no doubt one of the Bass family (*Extracta ex Cronicis Scoticis*). The island, however, still maintained its special character as a fortress; for in 1548 the Bass was included among the "strengthis of Scotland," and Father Dalrymple, in his translation of Bishop Leslie's History, says:—"The Basse mairouer is sik a strenth that nathir be force or fraud is it thocht winnable, for the craig is a myl within the sey, and that maist deip round about sa distant frome the land that quha cumis in wt gret difficultie mon cum: Thairfor with lang towis and Lathiris lattin doune thay are towit vpe quha cumis in; and thair can not be admitted bot be this ingine and helpe of thame that ar within."

The sources of information as to the Bass Rock and its early owners are of course to a large extent ecclesiastical; and it is a remarkable indication of the power of the Lauders and their influence, to find the name constantly amongst local ecclesiastics about this time. Thus John Lauder, in 1540, was Archdeacon of Teviotdale, "Archidiaconus Tevidalie;" and again on 12th August 1544, in a charter granted by Isabella Hume, prioress of North Berwick, one of the witnesses was "dominus Robert Lauder," notary public and chaplain "capellanus." He must have been an ecclesiastic, of which indeed the use of the prefix "dominus" itself is an indication, for the arrogance of the priesthood at this time had insisted on their right to be thus styled. Of this practice Sir David Lyndsay says pungently—

"The pure Preist thynkis he gettis no rycht
Be he nocht stylit lyke ane knycht,
And callit Schir afore his name,
As Schir Thomas and Schir Willyame."

Robert Lauder, younger of the Bass, is mentioned on the 29th April 1553; and on 24th July 1556 a narrative is given of his "handfasting" with Jane Hepburn, daughter of Patrick, Earl of Bothwell.

It appears, however, that on 1st September 1567, the Regent Murray and the Privy Council, having grounds for mistrusting the Laird, caused letters to be sent charging "Robert Lauder of Bass to deliver the hous fortalice and Ile of Bass to the officiaris executionouris heirop within xlviii houris nixt eftir the charge." This may have been one of those occasions when the Bass for a time passed into other hands, and I am inclined to find in the recent connection between the Lauders and the Earl of Bothwell's house some good reasons for the action of the Regent. In a letter, dated from Edinburgh on 31st May 1568, and written by John Willock to "Sir William Cecill," reference is made to the capture of the Bass. Perhaps it may conveniently be mentioned here that the town house of the Lauders was in the now demolished "Byar's Close," opening off the High Street, nearly opposite St Giles' Cathedral.

In one of the last deeds of the expiring convent of North Berwick in 1580, the notary bears the name of Mr Robert Lauder, for the Reformation had demolished the priestly "dominus"; and a year later the Protestant king James VI. visited the Bass, and appears to have been impressed by the vast numbers of curious sea-fowl, and to have resolved upon taking measures for their protection, since the *Register of the Privy Council* shows that upon 21st January 1583-84, the king and his council understanding that "be the special benefite and provisioun of God, solan geese and other profitable fouls frequent the Ile of the Bas," bringing forth their young there in great quantity, "and almaist in na uthir pairt of this cuntrie," greatly to the "commoditie of the haill subjects of this realm dwelland nixt adjacent thairto," granted commission to Mr George Lauder of Bas and his successors, lairds of Bas, aided by the bailies of Dunbar and other judges appointed by the said lairds, to prevent the slaughter of these wild fowl. It may be that King James was prompted by feelings, partly of friendship for Lauder of the Bass, who had received him as a guest not long before, for the gift was at that time one of considerable value; "this foul," says Leslie, "of whome we speike only bigis in the Basse nathir in ony place with us is funde excepte in Elissa or Elza a craig in the sey foranent Galloway, ffarther sche is a sey guse, as we use to speik, or that foul rather quhilke Plinius calles ane Picarine commonlie now ane solande guse. In the Basse thay abund maist, in Elissa nocht sa mekle."

The action of King James VI. and his council, whether it was conceived in the interests of the geese or of the Lauders, received Parliamentary confirmation, for nine years afterwards, in 1592, an Act was passed creating the Lairds of Bass commissioners to prevent and punish the destruction of these birds; and in the following year Parliament ratified the island to George Lauder, who was probably the last of that ancient family in possession of the Bass, which soon after became the property of Sir Patrick Hepburn of Wachtoune.

When the death of Queen Elizabeth caused the Union of the Crowns of Scotland and England in 1603, Calderwood, describing the rejoicings, says quaintly—"Upon the Lords day before (the proclamation) fires of joy shynned upon the Basse and other eminent parts."

After this there is a hiatus in our history until 1645, when the Acts of Parliament narrate how James Ogilvie, on account of the pestilence then raging in Edinburgh, was removed from the Tolbooth to the Bass, showing that the rock was still partly used for the confinement of the prisoners. On 9th November 1649, John Hepburn of Wachtoune, son and heir of Sir Patrick, was served heir to the Barony of Bass, including "*insula in mari vocata Bass tam boreali quam australi latere ejusdem*," but he appears to have disposed of Wachtoune to Sir Andrew Ramsay, "*miles baronettus*," who also apparently acquired the Bass about the same time. It is said that he had been an Episcopal minister deposed by the Presbyterians. Two years later, in 1651, for greater security, the public records of the yet youthful Church of Scotland were deposited in the castle of the Bass, whence they too, like Prince James two centuries and a half before, started on an ill-fated voyage to England, destined, however, unlike him, never to return. In the following year, 1652, General Deane announced to the English Parliament the surrender of the Bass, and thereupon the order was issued to send the Kirk records to London.

As a fortress at this time the Bass cannot have been in any sense important, seeing that in 1657 the garrison is known to have consisted of but eighteen foot soldiers. A change, however, was soon to come over the scene. Lauderdale was looking about for a suitable and secure prison for his victims, and he bethought himself of the Bass Rock, where Sir Andrew Ramsay of Abbotshall, Provost of Edinburgh, had,

according to the *Retours*, succeeded his father. He was himself a trader in Edinburgh, and, according to one authority, in serious pecuniary straits. But in various ways he had managed to extort gifts from the city to the king, amounting to £17,000, and accordingly he was in high favour with Lauderdale, who purchased the Bass from him for the Crown, in October 1671, at the extravagant price of £4000 sterling; and about the same time made him, though no lawyer, a "Lord of Session," on 23rd November 1671; but he was forced within two years to resign his chair both in Council and in Court. In a contemporary pamphlet it is recorded of this sale of the Bass, that "My Lord Lauderdale, to gratify Sir Andrew, moves the king upon the pretence that the Bass was a place of strength, like to a castle in the moon, and of great importance, the only nest of solan geese in these parts, to buy the rock from Sir Andrew at the rate of £4000 sterling, and then obtains the command and profits of it, amounting to more than £100 sterling yearly, to be bestowed upon himself."

John, Earl (afterwards Duke) of Lauderdale, very rapidly turned the new possession of the Crown to good purpose, for on 3rd March 1671 he obtained the captaincy of the Bass, on 21st August following he was made keeper, and finally he became, on 7th September of the same year, governor of the castle. It may be interesting to show of what in some measure the noble Duke's perquisites were composed. In 1674 there were got 1118 solan geese, realising £79, 3s. 10d. sterling, less the "fee waige and allowance" of the "climber of the Bass" and other charges, in all amounting to £11, 12s. 2d. sterling. In 1675, 1060 solans brought £75, 5s. 10d.; and from a charge of £20, for Charles Maitland's going to London "with sollen geese," it seems that they were specially sent there for His Grace. In 1676, £83, 17s. 1d. was paid for 1160 birds; and £71, 16s. 5½d. for 985 in 1677. The geese in 1678 formed the subject of a special contract, dated 10th May at Edinburgh, between Sir William Sharp of Stonyhill, who had a "great tack" of nearly all the duke's property, and Charles, son of Robert Maitland, keeper of the Bass, and no doubt a relative of Lauderdale's. The rent was £75 and "two dozen good sollen geese free."

Between the year of the purchase and the Revolution of 1688, the prison cells of this lonely rock were often occupied by men who, perse-

cuted on account of their religion, have accordingly been styled the "Martyrs of the Bass." I think the first of these, Robert Gillespie, was incarcerated by an order of the Privy Council, dated 2nd April 1673, and directing that he should "be carried to and kept prisoner in the Isle of the Bass." He was released 8th January 1674. Without enumerating names, of which the list is only too long, it is sufficient to say that, in greater or less number, persons were imprisoned in the castle for conscience' sake from 1673 steadily onwards until the accession of William of Orange in 1688.

Parliament, however, even after that happy event, was still exercised by the activity of the garrison who held out for James VII., and in 1689 a commission was given to Captain Archibald Dunbar to protect the Lothian coast from attacks from the Bass; it was further provided that this officer was to have the command given up to him, and an offer of indemnity was made to Charles Maitland, who commanded the garrison, if he would surrender the rock and the prisoners confined there. When this offer failed, a bribe of three months' pay was tried, on condition of a surrender to the Estates. But nothing would move the stout governor or tempt his little garrison, and he was then formally denounced for his refusal to yield. Probably this governor was the same Charles Maitland who, eleven years before, had been quietly bargaining about the solan geese, perhaps little thinking of any military duties in relation to the rock of which his father before him had been keeper and commandant. He was evidently, however, not content to rest on the defensive, and fresh raids were made from the island upon the adjoining coasts with such effect that in the same year 1689 appeared an order to the Commissioners for Anstruther, to secure the east coast of Fife against attacks from the Bass. In 1690, however, the fortress was compelled to surrender, and it was garrisoned for King William III.; but, according to Hill Burton, four young prisoners in 1691, taking advantage of the whole garrison, to the number of fifty, being engaged in coaling outside the walls, shut the gates upon them, and afterwards aided by reinforcements and provisions from France, succeeded in holding out until 1694, when the fortress of the Bass Rock surrendered, being the last place in the United Kingdom to yield to the arms of William III. The romantic Grose has it in this wise:—"After the Revolution a desperate crew of people got

possession of it; and having a large boat, which they hoisted up on the rock, or let down at pleasure, committed several piracies, took a great many vessels, and held out to the last of any place in Great Britain for King James; but their boat being at length seized or lost, and not receiving their accustomed supply of provisions from France, they were obliged to surrender."

The condition of the fortifications between 1675 and 1695 seems to have called for various repairs, presumably nothing beyond the maintenance of the existing defences; but in 1701, with the demolition of the castle, I approach the end of my narrative. Beyond an incidental reference in 1704 to certain repairs formerly ordered in the time of Charles II., there is nothing left to record of the Bass, save its final alienation from the Crown, when in 1706 it was granted to Sir Hew Dalrymple of North Berwick, by whose descendant it is still possessed.¹ The grant was ratified by Parliament in 1707, with the reservation of Lord Alexander Hay's right to the solan geese, and the Queen's right to fortify. What Lord Alexander Hay's right precisely was, I have not been able to ascertain, but it was in all probability a lease for a fixed term of years.

During the eleven centuries in which the Bass Rock had an individual

¹ Walker, in his *Essays on Natural History*, p. 287 (Edin. 1808), gives the rent of the Bass between 1764 and 1767 thus:—

		<i>Produce.</i>	
Rent to proprietor, 840 merks,	£46 13 4	They take solan geese 36 times in the season, and at a medium 36 each time, which, at 1s. 8d. sterling each, is . .	£118 0 0
To the climber, 100 merks,	5 11 1½	Sheep's grass,	5 0 0
To 7 men employed in catching the fowls, each £16 Scots,	9 6 8	Ten Scots gallons of oil drawn from the fat of the fowls, at 8d. sterling each pint,	2 13 0
To the carrier, 36 times to Edinburgh, 2s. sterling each time,	3 12 0	Ten stone weight of feathers, at 10s. sterling per stone,	5 0 0
	£65 3 1½		£130 13 5

Probably the present owner would rejoice if his rent-roll could give as good an account of the Rock.

history, it figured somewhat conspicuously in the annals of Scotland. As a hermitage, it had its sacred period; as a prison and a fortress alternately, it vindicated the law's majesty, or afforded a secure base for semi-piratical forays; yet all the time ever and anon it seems to have been visited for sporting purposes, until at last it obtained special Acts to protect those feathered inhabitants, who, surviving all human occupation, have now for nigh 200 years enjoyed sole possession of the Rock.

MONDAY, 11th January 1886.

PROFESSOR NORMAN MACPHERSON, LL.D., Vice-President,
in the Chair.

A Ballot having been taken, the following Gentlemen were duly elected Fellows:—

Rev. FRANCIS GEBBIE, 4 Clarendon Crescent.
GEORGE F. MELVILLE, Sheriff-Substitute of the Lothians.
JOHN TOSH, Architect, Whitehall Place, London.
ROBERT HISLOP, Solicitor, Auchterarder.

The following Letters from the newly elected Honorary Fellows of the Society were read by the Secretary:—

WALTON MANOR, OXFORD, 3rd December 1885.

To the President and Council of the
Society of Antiquaries of Scotland.

GENTLEMEN,—Allow me to return you my most sincere thanks for the honour you have done me in electing me one of the 25 Honorary Members of your famous Society.—I remain, Gentlemen, yours most sincerely,

JNO. O. WESTWOOD,
M.A., Pres. Oxf. Arch. and Hist. Society.

STOCKHOLM, 10th December 1885.

SIR,—I pray you to express to the Society of Antiquaries of Scotland my sincere gratitude because of the great honour shown to me by the election of the 30th November. It will be to me a great pleasure if I can at any time be of some use to your Society, of which I have during several years studied the publications with the highest interest.

I am very glad to have got this occasion to enter into a personal relation to yourself. Your work on *The Past in the Present* has been to me at the same time interesting and useful.—Believe me to be, your obedient servant,

HANS HILDEBRAND,
Royal Antiquary of Sweden.

Arthur Mitchell, M.D., LL.D., Vice-President.

VILLE DE LYON,

MUSEUM DE SCIENCES NATURELLES, le 13th December 1885.

MONSIEUR LE PRÉSIDENT,—Je viens au peu tardivement vous accuser réception de votre honoree lettre par la quelle vous voulez bien m'annoncer que dans sa Reunion generale la Société de Antiquaires d'Ecosse m'avait accorde la faveur considerable de me nommer parmi ses membres Honoraires. Une absence de quelques jours m'a fait differer jusqu'a ce jour ce devoir, je vous prie, Monsieur le President, de bien vouloir m'en excuser.

Connaissant depuis longtemps la valeur et la renomme de votre savante compagnie, je comprend toute la portee de l'insigne honneur qu'elle vient de me conferer ; je ne puis que m'efforser de m'en rendre digne et l'assurer de moi devouement. Je vous reconaissant, Monsieur le President, d'avoir la bonté de faire agreer a votre illustre compagnie mes sentiments de profonde gratitude et de sympathie.—Veuillez recevoir l'assurance de ma consideration la plus distingue et de mon respect,

Prof. ERNEST CHANTRE.

Monsieur le Président,
de la Société des Antiquaires d'Ecosse.

ROME, le 15th December 1885.

MONSIEUR,—Je remercie bien vivement cette illustre Société des Antiquaires d'Ecosse de l'honneur qu'ell a vient de me faire, m'ayant nommé son Membre honoraire.

Je prie de presenter mes remerciements atous mes honorables Collègues, et avec l'hommage de la plus respectueuse reconnaissance j'ai l'honneur d'être. Le tres humble et obeissant serviteur,

JEAN B. DE ROSSI.

Monsieur le Président,
de la Société des Antiquaires d'Ecosse, Edimbourg.

GRAND HOTEL, 12 BOULEVARD DES CAPUCINES,
PARIS, 18th December 1885.

DEAR SIR,—I beg leave to acknowledge the receipt of your letter of 30th ult. announcing to me that the celebrated Society of Antiquaries of Scotland has

elected me an Honorary Member of the Society. I feel deeply moved by this signal honour, and should feel overhappy if it were allotted to me to show myself worthy of it. For the present I am overworked, but I hope still to recover, and to undertake some other great work in the Homeric geography in Crete or in Greece proper.

In begging you to present to the Society of Antiquaries of Scotland the expression of my profound gratitude for having thought me worthy of so great an honour, and to send me the Diploma to Athens,—I remain, Dear Sir, your obedient humble servant,

H. SCHLIEMANN.

J. R. Findlay, Secretary of the
Society of Antiquaries of Scotland.

The following Donations to the Museum and Library were laid on the table, and thanks voted to the Donors :—

(1) By JAMES M. STRACHAN, M.A.

Urn of "food-vessel" shape, 7 inches in diameter at the mouth and $6\frac{3}{4}$ inches high, the whole surface ornamented with horizontal bands of



Urn found near Loch Awe, Argyllshire ($6\frac{3}{4}$ inches in height).

parallel lines and zig-zags, and with two narrow flutings round the shoulders, interrupted by slightly projecting knobs. The lip is thick, and the upper part, which slopes slightly inwards, is ornamented with a

series of triangular impressions. It was found in a cist in the neighbourhood of the lower end of Loch Awe, Argyllshire.

(2) By ROBERT CRUICKSHANKS, Upper Mains of Muireisk.

Several fragments of an Urn of "the tall or drinking cup" variety, found with an unburnt burial in a cist on the farm of Upper Mains of Muireisk, Turriff, Aberdeenshire. [See the subsequent communication.]

(3) By WILLIAM SPROAT, through JOHN MACLAREN, F.S.A. Scot.

Old Curling Stone, being an irregular naturally shaped boulder of greywacke, $10\frac{1}{2}$ inches in diameter by 7 inches in height, flattish on the under side, and having a bent iron handle inserted in the top. It was found imbedded in a ditch at Borgue, Kirkcudbrightshire.

(4) By WILLIAM BEATSON, Burgh Surveyor, Leith.

Wooden Water-Pipe, being a rough tree trunk, 10 feet 6 inches in length, with a bore of 6 inches, from Cassell's Place, Leith Walk.

(5) By A. G. RICHMOND, through THOS. B. JOHNSTON, F.S.A. Scot.

Rope of Feathers, from a cave of the Cliff-Dwellers of Utah.

(6) By the TRUSTEES OF THE BRITISH MUSEUM.

Medallic Illustrations of British History. 2 vols. 8vo. 1885.

(7) By SYMINGTON GRIEVE, F.S.A. Scot., the Author.

The Great Auk or Garefowl: Its History, Archæology, and Remains. 4to. 1885.

(8) By the SMITHSONIAN INSTITUTION, Washington, United States.

Publications of the Bureau of Ethnology. Vol. II. 1883.

Publications of the United States Survey of the Rocky Mountain Region. Vol. V. 1882.

(9) By the GLASGOW ARCHÆOLOGICAL SOCIETY.

Transactions of the Glasgow Archæological Society. New Series. Vol. I. Part 1.

(10) By Rev. CHARLES ROGERS, D.D., LL.D., the Editor.

The Earl of Stirling's Register of Royal Letters relative to the Affairs of Scotland and Nova Scotia from 1615 to 1635. Printed for private circulation. 2 vols. 4to. Edinburgh, 1885.

(11) By A. C. M'INTYRE, F.S.A. Scot., the Author.

The Grahams of Gartmore. Privately printed. 4to, 10 pp. 1885.

(12) By ANDREW J. MITCHELL GILL, F.S.A. Scot., the Author.

The Families of Moir and Byres. Privately printed. 4to. Edinburgh, 1885.

(13) By THOMAS GRAVES LAW, F.S.A. Scot.

The Pontifical of St Andrews. 4to. Edinburgh (Pitsligo Press), 1885.

There were also Exhibited:—

(1) By the Most Hon. THE MARQUIS OF LOTHIAN, *President*.

Cinerary Urn, found with burnt human bones on Dunion Hill, in the parish of Bedrule, Roxburghshire.

Urn of "drinking-cup" form, found at Mawk's Mill, Gordon, Berwickshire. [See the subsequent communications by Messrs Forrest and Laidlaw.]

(2) By Rev. ALEXANDER LESLIE, Folla Rule, Rothie-Norman, Aberdeenshire.

Photograph of a very large Cinerary Urn, found with burnt human bones at Smiddy Burn, parish of Fyvie, Aberdeenshire. [See the subsequent communication by Mr Leslie.]

(3) By Mrs RAMSAY, Kildalton, Lady Associate.

Bronze Sword found in digging a drain at Lower Coilabus, Oa, Islay. [See the subsequent communication by Mrs Ramsay.]

The following Communications were read:—

I.

NOTICE OF THE EXCAVATION OF ST MEDAN'S CAVE AND CHAPEL,
KIRKMAIDEN, WIGTOWNSHIRE. BY DR ROBERT TROTTER. COM-
MUNICATED, WITH ADDITIONAL NOTES, BY SIR HERBERT EUSTACE
MAXWELL, BART., M.P., F.S.A. SCOT. (PLATE II.)

This ruinous building is situated near the extreme south-east of the parish of Kirkmaiden, on the western shore of the Bay of Luce, and is distant from the Mill farm-house eastwards about half a mile, from East Tarbet¹ northward, and from Portankill² southwards, about the same. This portion of the shore consists of a low fringe of rock of the Lower Silurian, from 10 to 50 feet in height, contorted in every possible manner, and stained a dark red by oxide of iron. The strata in general in Kirkmaiden are almost vertical, and their general direction in the whole district is from east to west; in this particular space they are crowned by boulder clay, sometimes of a considerable thickness, and they contain numerous dykes of porphyritic trap, usually following the direction of the strata. One or two gullies, locally called *slocks*,³ have been worn out by the sea, and also one or two small caves, one of which is the subject of the present notice.

Prehistoric objects of antiquity are very numerous in the immediate vicinity, including the immense fortified camp at the Tarbets and its outworks, forts of various forms chiefly on the western coast, and caves with floors above high-water mark, bearing distinct marks of human habitation. Elfshots, stone whorls, adderheads, jet rings, bronze ornaments, gold torques, querns, and such like, have been found close by, and everything points to the existence of a considerable population there at some remote period.

The old chapel is best approached from Portankill, a small harbour made by a stream cutting its way through the drift clay into the sea.

¹ *Tairuinn bda*, boat draught, a narrow neck where boats were drawn from one sea to the other, to avoid the rough passage round the Mull.—H. E. M.

² *Portán cille*, the port of the chapel or burying-ground, close to the site of the old parish church dedicated to St Catherine.—H. E. M.

³ *Slochd*, a den or gully.—H. E. M.

This would appear from its name to have been the port used by devotees coming to the chapel, and is the only landing-place except the Tarbet.¹ Near it is the site of what is known as St Catherine's Chapel, formerly the parish kirk of Kirkmaiden. On the south side of Portankill is a high projecting point of land or *stron*, formed by the sea on one hand and a small stream on the other, and crowned by a small fortification called "The Dunnan,"² credited with having been a favourite haunt of the fairies. The fort is a circular area of 33 feet in diameter, with an earthen rampart about 3 feet high on the landward side. Outside of this is a fosse or cutting, 14 feet wide at bottom and 36 feet at the top, and 4 feet deep, cut right across the neck of land. Outside of this again is another fosse of smaller dimensions, with a squarish space between, 20 feet broad and 27 feet from side to side. Outside of this again has been another fosse, which has been nearly obliterated in making an earthen fence for the field alongside. There is a small spring between the fort and the sea, and a great many marks, which might be considered the foundations of an aboriginal village. Unfortunately this fine little fort is being rapidly destroyed by the stream from the thrashing mill of the farm, which is a pity, as it could be effectually protected at the cost of a few shillings.

After passing The Dunnan it is necessary to leave the beach and pass along the top of the heughs, from which the curiously contorted strata are well seen. A very deep gully running a good way into the land, and known as Slockanalkin, is then passed; and a short distance beyond it a curious natural arch is visible, known as The Devil's Brig. It is formed by a vertical bed of rock suddenly assuming a horizontal position, and then as suddenly dipping to a vertical position again on the other side. It is about 30 feet in height and 8 feet wide, with the sea at the bottom. There is a comparatively safe and easy path at this place leading to the chapel, probably the regular road in old times, which

¹ There is, however, a cave close to the chapel where boats may be drawn to land on a gravelly beach in quiet weather. It is still called Portavaddy, a name borne by two other similar inlets on the west shore of the parish, from the Celtic *Port na bhata* (*bh-v*) the boat port.—H. E. M.

² *Dundn*, a small fort.—H. E. M.

could be easily restored. Curiously enough, it appears not to be used by the natives, who approach it by a very steep and difficult path directly over the chapel, which is nowhere visible from above and not easy to find. In descending this path visitors have to squeeze along a chink in the rock till within 10 feet of high-water mark, without seeing

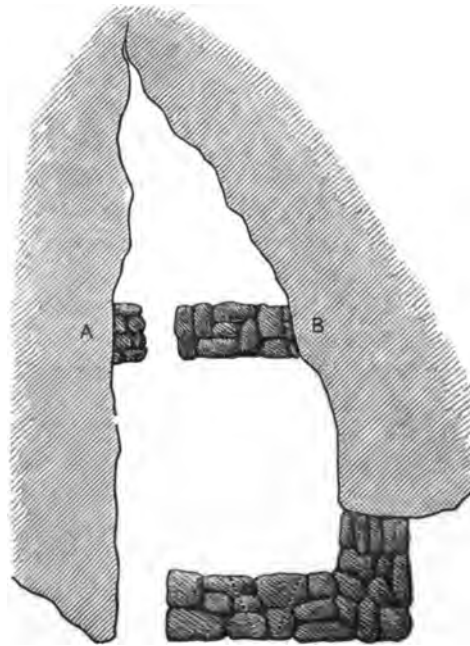


Fig. 1. Ground Plan of St Medan's Chapel and Cave (roughly to scale), from a drawing by Dr Arthur Mitchell.

anything of the building, although they have actually passed for nearly 30 feet along the top of its southern wall, which is formed of the solid rock.

The area of the chapel is a space 14 feet 10 inches from east to west, by 14 feet from north to south, made by widening and levelling up the mouth of a small cave. The north and south walls (as will be seen from the accompanying ground-plan, fig. 1) consist of the smooth, per-

pendicular surfaces of the vertical beds of rock, and are 10 feet in height at the east ends, sloping up to 19 feet, where they join the precipice at the west, several little vacancies and irregularities of the slope being carefully filled up with stone and lime. Across the east or front of this space a wall has been built, 3 feet 6 inches thick, and made of the dark red slaty stone adjacent, cemented with lime made partly from whelk and limpet shells, and partly from stalactites, which are plentiful on the rocks at the West Taret.

Near the south-east end of this wall was the doorway, which has been 3 feet 5 inches wide at the outside, splayed to 5 feet on the inside. The piece of wall between the door and the rocky south wall has been 4 feet long on the outside and 2 feet long on the inside, but the stones forming the edge of the doorway alone are left, the corner having been dug out, foundation and all, in some search for treasure. Midway between the door and the north-east corner was a window—5 feet from the doorway and 5 feet from the north corner of the wall—the sill of which is 6 feet from the ground outside. It is 9 inches wide outside, and is splayed to the width of 3 feet 6 inches on the inside. The sides are entire to the height of 12 inches. The greatest height of the wall is now 10 feet north of the window and 7 feet 6 inches south of it.

Along the inside of the wall under the window was a low wall, 5 feet long, 2 feet high, and 2 feet broad, which enabled one to look out of the window, from which a considerable portion of the Bay of Luce and the opposite shore of Glasserton can be seen. This wall consisted chiefly of one large stone and its supports.

Against the face of the heugh, and covering up the mouth of what remains of the *co* or cave, is another wall, forming the western gable of the chapel, 19 feet high at the ends where it joins the rock, and 24 feet high in the middle where it merges into the precipice above, and crowned with a dense mass of sloe, thorns, and ivy, to the protection of which it probably owes its existence. It appears to be very much older than the other, and instead of being cemented with lime, it is laid with common red boulder clay, similar to that in the scaurs along the heugh, and the stones are much larger than those in the east wall. It is wonderful how strong this clay-cemented wall still is; much firmer,

indeed, than the carefully and regularly built lime-cemented wall at the other end of the chapel. Part of the north end of it, however, is coming down, chiefly from the action of a small current of water, which runs down the rocks upon it in wet weather, and partly by the shameful maliciousness of visitors.

This west wall (fig. 2) is 3 feet 3 inches thick, and has a projecting course of stones along the foot, apparently for supporting a wooden floor, as there are appearances of similar courses having existed along the



Fig. 2. Wall forming the western gable of St Medan's Chapel, with entrance to the Cave beyond (from a drawing by Dr Arthur Mitchell).

other walls. Six stones, each about a foot broad by 4 inches thick, project about 6 inches from the wall, two of the largest being at a height of about 8 feet, and two others about 13 feet up. They do not reach the other side of the wall, and were probably used as corbels to support beams from the roof.

At a distance of 2 feet 6 inches from the south wall is a doorway, much dilapidated, which has been repaired at a comparatively recent date, being daubed over in some places with stone lime, and wedged here

and there with pieces of coarse roofing slate. This doorway is not splayed, and has spaces at each side for the insertion of door-posts, nearly at the centre of the wall; the wooden posts having apparently been put in while the wall was being built. The doorway, which is covered by a rude arch, is of what has been called the Celtic type, the opening at the ground being 2 feet 9 inches wide, and at the spring of the arch 2 feet 6 inches. The course of stones above this projects at its upper edge $1\frac{1}{2}$ inches on each side, the lower edge of the second course projecting 2 inches at each side over this; and the edges of the stones being levelled, the upper edge projects an inch more on each side, reducing the width at this part to 1 foot 9 inches; and over this a long stone lintel 4 inches thick is placed closing the arch; while above this lintel is placed another arch, forming about one-third of a circle, built with stones about a foot in length. Between this arch and the lintel is a space 2 feet 5 inches long by 7 inches high filled in with stones. This upper arch is the place which has been repaired. The height of the arch from the projecting ledge for supporting a floor is 1 foot to the spring of the arch, and 1 foot 7 inches from that to the lintel, or altogether 2 feet 7 inches. From the present floor of the chapel it is 4 feet 9 inches high, and from the present floor of the cell or cave inside, it is 5 feet 9 inches. This doorway is the entrance to a cell which is merely a natural cave, forming a rude triangular area, without any appearance of a tool-mark or attempt at improvement. The south side extends inwards for about 13 feet, and is a continuation of the perpendicular south wall of the chapel. The north side and the roof shelve gradually towards this wall, decreasing in height and width till they meet. At the extremity a narrow fissure about a foot wide extends about 8 feet into the rock, the available area of the cell being about 10 feet by 7. The present floor is about 18 inches lower than that of the chapel, but the original level it is impossible even to guess at, it having been dug up by treasure hunters times and ways without number. There are no figures or inscriptions of any kind on the walls of the chapel or cave, except a few names of M'Gaws, M'Cullochs, and others, scratched by visitors, the oldest date being 1794.

When M'Diarmid, author of *Sketches from Nature*, was at the chapel
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in 1822, the east wall was nearly entire, and formed a gable, and he describes the door in it as a rude Gothic arch. A very aged mason belonging to the neighbourhood, who visited it frequently when entire, stated that it was a splayed semicircular arch, with a stone lintel running through it at the spring of the arch, and the two stones which formed this lintel are still there, with lime on two sides and on both ends of them. He also stated that the window in the gable was about 20 inches high, with a square top.

Furnished with a permission from the late Colonel M'Dowall of Logan, the proprietor, and accompanied by Bernard O'Wheeligan, we set about the exploration of the chapel of the "co" in May 1870. The interior was found to be a wilderness of nettles and brambles, through which a path had been trodden to the entrance to the cell or inner chapel. When these were removed, there was discovered an immense accumulation of stones and rubbish, mixed with coarse roofing slates with large holes in them, and similar to the slate found in the Dundrum slate quarries near Portnessock. This mass of rubbish was honeycombed with pits, made at various periods by treasure hunters; and another pit was found at the south-east corner of the building—the usual position of the foundation stone. Inside the "co" or cell was one very deep pit and two smaller ones, evidently made for a similar purpose, and loose stones were lying about in all directions, most of them evidently detached at some period from the walls. The outer stone of the lintel of the inner doorway had been broken through the middle, and a portion, 18 inches long by 6 inches broad, detached, was lying at the foot of the wall. The small space in the doorway, between the chapel and the cave, was the only place in the whole erection which had not been previously dug over. This deposit of rubbish was dug out to an average depth of 6 feet, where a more solid and nearly level stratum was met with, which, however, had been broken through in several places by previous diggers. No attempt was made to disturb this, which had the appearance of being the original floor of the chapel, and the pits were levelled over and beaten down, so as to restore it as far as possible to its pristine condition. In clearing it out, the projecting stones already mentioned around the sides of the chapel were laid bare,

and also a large stone, 4 feet long by 2 feet high and 2 feet broad, which was built up so as to form a sort of platform under the east window. Over five hundred long, narrow, coarse roofing slates were found among the rubbish and piled up in a corner, and also pieces of decayed wood, probably part of a roof. Large quantities of bones were also found, chiefly those of sheep, only about a fourth being those of cattle, and none of them had any marks of a saw on them, though many were broken. Two large stones, said to have formed the lintel of the east door, were found near that place, and twelve pieces of a bright red soft sandstone, containing a great number of specks of white glittering mica, were found within the area. These on being fitted together formed a draped female figure 2 feet 9 inches in height without head or feet, and with the arms crossed in front of the breast. One of the elbows was also wanting, and some small pieces wanted to fill up small spaces could not be found. These pieces of freestone were put behind the inner wall of the chapel in a dark corner, and covered up with rubbish. Some brass ornamented articles, heavily plated on one side, were also found, which we considered to have been the mountings of the cover of a small square book, as they somewhat resembled the brass mountings seen on modern family Bibles. These were got just outside the east door. Near the west door a number of nails, small pebbles, and brass buttons were found, mostly of modern forms; and in the cave a few halfpennies were got, chiefly of George III. and Victoria. The only place where anything of consequence was got, possibly because it was the only part of the chapel that had not previously been thoroughly explored, was the small space of the doorway, which had not been thought worth digging up, and there a dozen small copper coins were found, chiefly bodles and placks of Charles I. and II., and farthings of William and Mary; one or two coins like farthings with *fleurs-de-lis* on one side, and one with a lion rampant crowned on one side.

Outside the chapel and 4 feet from the east wall, we found a sunk wall about 6 feet long, apparently made to sustain a footway in front of the building. In the south-east corner, where it joined the rock, was a large deposit of wood-ashes, 18 inches in depth, containing many

charred pieces of heather and a few small portions of oak ; and outside of this, and in some places mixed up with it, were great quantities of beef and mutton bones. Judging from the size of the bones, the cattle must have been a much smaller breed than the Galloways, for which the county is now celebrated.

In the interior of the cave nothing like the remains of a floor of any kind could be found, only a confused mass of stones and clay with deep pits in it, one of them much deeper than the foundation of the west wall. The place was therefore levelled up again as well as could be done with the means at command.

The holy wells, which are situated about 30 yards south-east of the chapel, were next attended to, as it was expected a number of offerings would be found in the larger well, which contained one large stone and several smaller ones, which occupied about one-third of its depth. These "wells," three natural cavities in a mass of porphyritic trap, are within the tide mark, and are filled by the sea at high water of ordinary tides. The largest is circular, 5 feet in diameter at the top, and 4 feet deep at one side, shelving down to 5 feet at the other, and is wider inside than at the top—something like a "kailpot," in fact; and it is so close to the edge of the rock, that at one place its side is not 2 inches thick. The other wells almost touch it, and are about 1 foot 6 inches wide and deep respectively. They had a great reputation for curing "back-gaun weans," and people flocked to them to have their children cured, especially on what was known as "Co Sunday," being the first Sunday of May, old style, their powers being then considered most efficacious. The licence and debauchery indulged in on these occasions formed the theme of many a denunciatory sermon in days gone by. People occasionally bring their children to them yet, sometimes from long distances. According to one who has witnessed the performance, the child was stripped naked and taken by "the spaul," that is by one of the legs, and plunged head foremost into the big well till completely submerged; it was then pulled out, and the part held on by was dipped in the middle well, and then the whole body was finished by washing the eyes in the smallest one; altogether very like the Achilles and Styx business, only much more thorough. An offering was then left in the old chapel, on a pro-

jecting stone inside the cave behind the west door, and the cure was complete.

Unfortunately for our exploration of the wells, a Sunday intervened between clearing out the chapel and their inspection, and on that day the natives who had heard of the "howking," and a party from Stranraer came down like a judgment on the scene of our labours, and soon put matters into an improved condition. They began by overturning the large stone under the east window, and digging a large hole on its site; undermined pieces of the wall, and pulled down parts of it; threw the big bones and most of the slates into the tide, and left the rest covered with profanity; carried off the brass ornaments, the rusty nails, the old buttons and the coins; smashed up the graven image as a relic of Popery, and threw the larger fragments into the sea. They also made excavations over the place, and finished up by baling out the holy well, and taking all the stones out of it. Whether they found anything of any value we could not ascertain, but they left a thorough revolution. The smaller coins, the bodles and placks, were afterwards recovered from a boy on the farm, and given to Colonel M'Dowall, and are most likely now in the possession of his son, the present proprietor. None of the other things were recovered.

Colonel M'Dowall promised to repair the pathway to the chapel, and also the chapel itself, so as to prevent its further destruction, but various obstacles having been placed in the way this was never done, and this interesting relic of former times will soon be only a confused heap of rubbish. It may be surmised, from its having been chiefly resorted to on the first Sunday of May, and the holy wells being most powerful at that time, that notwithstanding the famous history of St Medana and her lover, the wells and cave had been considered sacred prior to the introduction of Christianity, and that the pagan priest who presided over the superstitious rites had made the cave his residence, as shown by the fact that the offerings made by visitors, even to the present day, are never left in the chapel, but always in the cave or its doorway.

Possibly the well was the original institution, the cave a shelter or

dwelling for the genius who discovered the miraculous virtues of the water and his successors, and the chapel a later addition for the benefit of the clergy, who supplanted the old religion by grafting Christianity upon it, St Medana being a still later institution. The fact of the virtue of the wells having been greatest at the time the sun was rising above the horizon, would almost favour the supposition that the ancient religion had some connection with sun-worship.

The only previous explorations of which any account could be had were about 1825, by an Irishman named Brown; and in 1844 or 1845, by some soldiers and others employed on the Ordnance Survey. Brown, who lived in Kirkmaiden, had on three successive nights dreamt that he found a treasure in a particular place in the old chapel, and he and another man went and dug at the place, and found a quantity of silver coins, two of which I have seen—one appearing to me to be a coin of David, and the other one of Alexander.

The other exploration is represented to have been a very destructive one, the digging up of the supposed foundation stone having necessitated the destruction of the south-east corner of the chapel, and with it the entrance doorway. The west doorway is also said to have been damaged at the same time, and other demolition effected. They are said to have found a few silver coins during this exploration, but nothing definite is known.

After going over the place and repairing damages as much as we could, we explored a small cave above 100 yards north of the chapel. The entrance is above high-water mark, and so low that it has to be entered on the hands and knees, and throughout its whole length—about 20 yards—it is nowhere high enough to stand in. At the extremity it widens a little, and a sort of platform raised about 18 inches above the floor was found, formed of biggish angular stones, unlike the other fragments found in the cave, which were rounded more or less. An attempt was made to dig up this platform, but it proved unsatisfactory from want of room, and nothing was found but the skull of an otter, almost black with antiquity, and judging from the teeth, belonging to an animal that had died of old age.

ADDITIONAL NOTE BY SIR HERBERT MAXWELL.

When Dr Cochran-Patrick and I had completed, in 1884, the excavation of St Ninian's cave at Glasserton (a description of which is given in the last volume of the *Proceedings*), we resolved to take the first opportunity of examining St Medan's cave. We were encouraged to expect, from the variety and number of the relics found in the other cavern, that St Medan's, from its more remote and inaccessible situation, as well as from the existence of far more extensive architectural remains, would prove the repository of an equal or greater number of traces of early Christian occupation. Accordingly, in June 1885, Mr M'Dowall of Logan accompanied us to the spot, and provided workmen for the purpose of exploration.

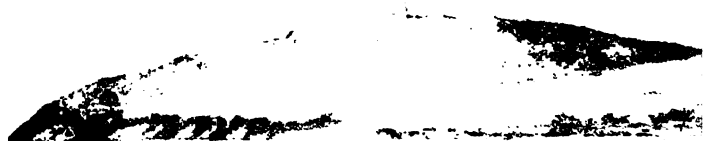
We were unaware, at the time, that anything like the systematic exploration, described in Dr Trotter's paper, had ever been undertaken, and were, consequently, disappointed to learn from Mr Hardy of Mull Farm that such had been the case. We resolved, however, to clear the floor of the chapel and cave, the result of which consisted in the collection of some bones, limpet, winkle and whelk shells, and a few flint flakes (the latter apparently "strike-a-lights," not necessarily of great antiquity.

The disturbed state of the floor renders the original relative position of the bones, &c., extremely dubious. The remains were submitted to Professor John Cleland, of Glasgow University, who was kind enough to examine and report upon them. He pronounced the bones to be those of ox, sheep, birds, one pig's tooth; "also (and this in a parcel of things from below the flooring) there was a portion of a tine of a red deer's horn, rubbed in two places at the point. By far the most important object is the lower two-thirds of a left human tibia, highly platycnemic. The platycnemic tibia is rare among races of the present day, but is got from barrows and caves both in Britain and on the Continent. They are said always to have well-marked muscular roughnesses, and this specimen has them well marked. Possibly the form indicates a light built and nimble race of men."

What may be deduced from the scanty remains discovered within the cave, from the bones and shells mingled with pieces of stalagmite and charcoal, is that it has long been used as a human dwelling-place; that the aboriginal platycnemic race lived in Wigtownshire, as in other lands, either before they were extirpated or absorbed by a more powerful invading people, or before their structural peculiarities had become obliterated by a change in their mode of life. Subsequently, after the lapse of an unknown number of years, the cave fell to be occupied as a cell by a Christian preacher, who may have built, or caused to be built, the shrine outside the cave.

As to St Medan, from whom the cave takes its name, much difference of opinion as to date, and even sex, has existed. The parish of Kirkmaiden (anciently Kirkmaiden *in Ryndis*) seems to have taken its name from the saint, as well as the other parish of Kirkmaiden, now united to Glasserton, distinguished as Kirkmaiden *in Farnes*. Both places are referred to in the Breviary of Aberdeen, in the chapter devoted to Sancta Medana, *virgo et martyr*.

Her history is there given as follows:—Medana was an Irish maiden, who took upon herself a vow of perpetual chastity. Being persecuted by the attentions of a certain noble knight (*miles quidam illius provincie nobilis*), she left Ireland in a small boat (*navicula*) accompanied only by two handmaidens, and came to Scotland, *ad partes Galvidie superiores que ryndis dicuntur*, to the upper parts of Galloway which are called the Rinna, where she led a life of poverty. The knight followed, *alia preparata navicula*; but when Medana saw him approaching she placed herself with her two maids upon a rock in the sea. This rock, in answer to her prayers, became a boat, in which she sailed 30 miles to the land which is called Farnes (where, says the Breviary, the remains of the virgin now repose). Still the indefatigable lover pursued, but would have been unable to find the house where Medana lay, had it not been for the crowing of a cock. Medana, *militem sibi adherere sentiens*, climbed into a tree, whence she addressed him in these words—“What is it that you see in me which excites your passion?” “Your face and eyes,” he replied; whereupon, having torn out her eyes, she flung them at his feet. The knight, struck with horror and penitence, departed;





CHAPEL KIRKMAIDEN, WILTSHIRE
on the cliffs on the North

Medana having descended from the tree, washed her face in a spring which miraculously sprung from the bowels of the earth. The cock was punished for his unlucky vociferation by being deprived of the power of crowing, and Medana spent the rest of her days in sanctity and poverty under the blessed Ninian.

If we accept this legend as founded on the facts which led to the dedication of St Medan's cave, Kirkmaiden in the Rinns, and Kirkmaiden in Farnes,—facts from which the local topography offers no discrepancy,—then the origin of the sacred regard for St Medan's cave must be taken as coeval with that of St Ninian, namely, from the early years of the fifth century.

But, apart from the evidence of the Breviary of Aberdeen, we may regard the shrine outside the cave of St Medan as by very much the earliest piece of ecclesiastical architecture remaining in Galloway. The ruined chapel at the Isle of Whithorn, standing probably on the same spot, and possibly containing some of the same materials as did the Candida Casa of A.D. 397, cannot be referred to an earlier period than the thirteenth century. Mr T. S. Muir describes St Medan's shrine in his quaint little publication, *The Lighthouse*, which, for long a coveted literary rarity, has now been republished in a tasteful volume by Mr David Douglas, with other papers by Mr Muir.¹

Plate II. represents a view of the chapel from the cliffs on the north side, the Mull of Galloway and lighthouse appearing on the southern horizon.

In the intervals of our labour at the cave, we obtained several interesting traces of primitive tradition from the two hardy fishermen who worked for us.

The fortified promontory of the Mull² is locally believed to have been the last stronghold to which the Picts of Galloway retired before an overwhelming force of Scotie (?) invaders. At last all were slain except two men, a father and son, who were offered their lives on condition that they would reveal to their enemies the much-coveted secret recipe for

¹ *Ecclesiological Notes on some of the Islands of Scotland*, by T. S. Muir, Edinburgh, David Douglas, 1885.

² *Mael*, bald, bare—hence, an exposed headland or barren hill.

brewing heather ale, a beverage highly esteemed at the time, and the preparation of which was known only to the Pictish race.

"I will reveal to you the secret," said the father, "on one condition, namely, that ye fling my son first over these rocks into the sea. It shall never be known to one of my race that I have betrayed the sacred trust."

The son accordingly ~~was~~ thrown over and drowned, whereupon the ~~old man~~ ran to a pinnacle of rock overhanging the sea, and exclaiming, "Now I am certain there is none left to betray the secret: let it perish for ever," cast himself after his son into the waves.

Little as this narrative of the death of the last of the Galloway Picts accords with the probable survival of their blood in the people of the district to this day, it is interesting to find this wild legend current among a populace subject to compulsory education. He who narrated it to us may be himself descended from those Picts, whom he believes to have finally perished at the Mull; for his name, M'Aulay, forms the designation of two places within the parish of Kirkmaiden, which have come down to us from Celtic times, viz., Terally (= *tir Amhalghaidh*, Aulay's land), and Macherally (= *machair Amhalghaidh*, Aulay's field). The latter place, in spite of its modern spelling, is pronounced locally Macherowley, corresponding exactly to the Gaelic pronunciation of Amhalghaidh.

On being asked if the fishermen observed any custom in setting out to sea, Mr M'Aulay told us that some of them were careful to veer the boat's head with the sun (*deiseil*), but that for his part he attached no importance to the practice.



II.

NOTICE OF THE DISCOVERY OF PORTIONS OF TWO PENANNULAR BROOCHES OF SILVER WITH BEADS OF GLASS AND AMBER, AND A SILVER COIN OF COENWULF, KING OF MERCIA (A.D. 795-818), AT MAINS OF CROY, INVERNESS-SHIRE. BY ALEXANDER ROSS, ARCHITECT, INVERNESS, F.S.A. SCOT.

The articles which I have the pleasure of exhibiting, were found at Croy by Mr James Shearer of Mains of Croy. They were found in 1875, or the following year, in a light gravelly soil, 6 inches below the surface, and near the road leading from Croy to Dalcross Castle.



Fig. 1. Portion of Penannular Brooch of Silver, found at Croy, Inverness-shire (two-thirds of actual size).

No. 1.—A portion of a penannular brooch of silver. The ring or body of the brooch (fig. 1) is flat in section, with a raised edge forming a flat panel on the face, which has been filled with a thin plate of gold secured with pins, and riveted through to the back. The portion of the

gold plate fitted into the panel in the ring has disappeared. The other compartment is of a crescent shape, the outer rim of the crescent being considerably elevated, in a hooded form above the rest, and on the gold plate is a triangular interlaced ornament of filigree work. The end of the brooch expands to a breadth of nearly 1 inch at the extremity, and forms a triangular panel into which is fitted a gold plate secured by two pins at each angle. In the centre of the plate is a raised setting of a leaf-like form, divided into eleven small rectangular compartments by ridges of gold, each compartment being filled with a bright enamel. The space round this central ornament, between it and the outer rim, a breadth of $\frac{3}{16}$ th of an inch, is overlaid with an exquisitely wrought ornament in filigree work very similar to that on the



Fig. 2. Portion of a Penannular Brooch of Silver, found at Croy, Inverness-shire (two-thirds of actual size).

brooch found at Dunbeath in 1860, and figured in Dr Anderson's work, *Scotland in Early Christian Times*, p. 16. Altogether the Croy fragment bears a very striking resemblance, both in form and decoration, to the fragment of the slightly larger brooch found at Dunbeath.

No. 2.—The next specimen is larger, forming nearly half of a penannular brooch of silver (fig. 2), which would have measured 3 inches in diameter when complete. The ring is $\frac{3}{8}$ inch broad, flat on the under side, and rounded on the face. In the centre of the ring was an oval sunk panel with an interlaced pattern. The ends of the brooch expanded into a quatrefoil of characteristic shape, between the points of which is sunk a square panel, framed by ridges with a corded-like ornament between, the centre panel $\frac{7}{8}$ inch square, filled in with two intersecting vesica-shaped ridges. The four spaces left between the square panel and the expanding sides of the quatrefoil are filled with interlaced ornaments. At each angle of the quatrefoil are raised circular sockets which contained amber settings; only one of these now remains. The panels contain traces of gold, as if the ornamental parts had been plated with that metal.

No. 3.—The next article is an amber bead about $\frac{7}{8}$ inch diameter. The section is circular. The diameter of the outside of the ring is $\frac{7}{8}$ inch, and the internal diameter $\frac{1}{4}$ of an inch.

No. 4.—The next article is a bead, $\frac{7}{8}$ inch diameter, of blue glass.

No. 5 is a fragment of a glass bead, the core of which is blue glass, and the outside of an opaque brown, ornamented with diverging spirals in black. The entire bead would have been $\frac{5}{8}$ inch diameter.¹

No. 6 is a silver coin of Coenwulf, king of Mercia (A.D. 785–818), bearing on obverse (fig. 3) a rude head in the centre, with the inscription round the margin COENVVLF

REX M, and on the reverse a cross potent in the centre, and round the margin an inscription partly illegible, probably the moneyer's name.



Fig. 3. Silver Coin of Coenwulf, found at Croy, Inverness-shire.

¹ Such beads are not uncommon in Scotland and Ireland. One found at Eddertoun, Ross-shire, is figured in the *Proceedings*, vol. v. pl. xxi., and two found in Nairnshire, are figured in vol. vii. (new series), p. 133. Their use as charms by superstitious people in recent times, and their fabulous origin as serpent stones, have been often referred to.

[There can be no doubt that these six articles formed part of the same hoard or deposit from which came the objects presented to the Museum in May 1875, by Rev. Thomas Fraser, minister of Croy. In a short paper (printed in the *Proceedings*, vol. xi. p. 588), the circumstances of the discovery were given by Rev. Mr Fraser, and a description of the objects by Dr Joseph Anderson. As the articles found by Mr Shearer have now been also acquired for the Museum, it may be desirable here to repeat the description of the objects previously found, in order to present a complete description of the whole of the objects recovered from this interesting hoard :—

The articles presented by Rev. Mr Fraser were found by a girl planting potatoes on the summit of a low gravelly ridge in the field where they had been turned up by the plough. They were all found within



Fig. 4. Silver Brooch, found at Croy, Inverness-shire
(two-thirds of actual size).

the area of a square yard, some being on the surface, and others obtained by searching in the loose earth. They consist of—

(1) A silver brooch, 3 inches diameter, of penannular form, with expanded circular ends. The ring forming the body of the brooch (fig. 4) has been cast in an open mould. It is convex in section, the

back being flat, and has in the centre an oval panel filled with an interlaced pattern on either side of a circular setting of amber. The endings of the penannular ring resemble beasts' heads, holding a circular disc in the widely expanded jaws. The eye is represented by a triangular setting of amber surrounded by a chased rope-like ornament plated with gold. The circular discs have round settings of amber in the centre, and a double circle of the chased rope-like ornament fills the interior of the surrounding space enclosed within the raised margin of the disc. The pin of the brooch is wanting.

(2) A hollow band of great beauty and perfect flexibility, formed of fine silver wire knitted with the ordinary knitting stitch, and resembling what is known as Trichinopoly work of modern times. The band is of the breadth shown in the woodcut (fig. 5), and 6 inches in length, but incomplete at both ends. Bands of silver wire knitted in a similar manner occurred with the hoard of silver ornaments found at Skaill, Orkney,¹ and in the woman's grave of the Viking time at Ballinaby, Islay.²



Fig. 5. Portion of Hollow Band of Knitted Silver Wire, found at Croy, Inverness-shire (actual size).

(3) A portion, about equal to four-fifths of the entire length of a small balance-beam of bronze (fig. 6), $4\frac{1}{2}$ inches in length. The balance has been poised by means of a small hole in the projecting upper side of the centre part of the beam, and the scales have been hung from small holes



Fig. 6. Portion of a small Balance Beam of Bronze, found at Croy, Inverness-shire (actual size).

pierced in the ends of the beam. The balance-beam, and sets of scales and weights are common accompaniments of interments of the Viking time in Scandinavia, and they also occur frequently in Anglo-

¹ *Proceedings*, vol. iii. p. 249.

² *Proceedings*, vol. ii. (New Series) p. 67.

Saxon graves in England, and in Merovingian and Frankish graves in France and Switzerland. Some of these portable balances, which seem to have been common when currency was scarce and bullion the almost universal medium of exchange, are exceedingly well made. Sometimes the beam was made to fold in the middle, and the scales to fit one upon the other, so as to form a little box in which the weights were carried.

- (4) A silver penny of Coenwulf, king of Mercia (fig. 7), bearing on obverse COENVVLF REX, round a circle of pellets enclosing an M of the old round-headed form, with a sign of contraction over it for MERCIARVM; on the reverse, a tribrach, and the moneyer's name EAMVND.

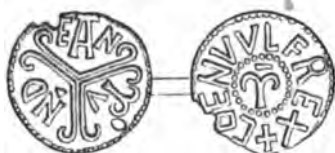


Fig. 7. Silver Coin of Coenwulf, found at Croy, Inverness-shire.

- (5) Two blue glass beads, enamelled with spots and stripes of

red, green, yellow, and white; and two beads of amber.

It is interesting to have the whole of the objects found thus reunited, and not only placed on record, but placed beyond reach of separation from each other, or disappearance from the public view. At the same time, it is by no means certain that the whole of the hoard has been found, and there is every probability that a careful look-out, when the place is being ploughed or harrowed, might yet result at least in the finding of the missing portions of the brooches, and probably many more coins.

Along with the objects from this hoard there was also exhibited a curious object in bronze, found on the same farm, but not in the same place, and having no known connection with the hoard previously described. It is a portion of a flat ornament, formed not unlike the shape of a penannular brooch, but widening out in some places, and pierced with holes as if for studs or fastenings. It looks as if it might have been part of the mounting of some wooden article, or of the ornamentation of harness. Its decoration presents no distinctive features.]

III.

NOTICES OF RECENT DISCOVERIES OF CISTS, OR BURIALS WITH
URNS, &c. COMMUNICATED BY JOSEPH ANDERSON, LL.D., ASSISTANT
SECRETARY.

A number of brief but valuable notices of isolated discoveries of cists, sent to me from different parts of the country, having accumulated in my hands, I think it may be of use to lay them before the Society, so far at least as their bare facts are concerned, in order that a record of these facts may be preserved in the Society's *Proceedings*.—

1. *Urn at Smiddy Burn, Fyvie, Aberdeenshire*.—The Rev. Alexander Leslie, Folla Rule, Rothie Norman, sends the following notes of this discovery :—"A large-sized clay sepulchral urn was found on the 15th June 1885, in a field on the farm of Smiddyburn, in the parish of Fyvie, Aberdeenshire, by a servant ploughing. The tenant of the farm, on being communicated with, took care to have the spot marked, and the urn was in due time disinterred. It was then seen that the plough had removed the bottom of the urn, or the part nearest to the surface, but otherwise it was taken out entire. The excavation showed that a circular hole, measuring $4\frac{1}{2}$ feet in diameter, had been made in the ground, and a quantity of peat ashes and charcoal indicated that cremation had taken place. At the bottom of the hole there was a saucer-shaped cavity, 20 inches in diameter, and formed of clay, in which were embedded small flat stones, and on these the urn rested. It was coated over with clay to the thickness of 2 inches, and this again was covered with flat stones about 8 or 9 inches long, 6 inches broad, and nearly 2 inches thick, and outside there was a mixture of fine soil, charcoal, and peat ashes—large lumps of the last being taken out entire. The bottom of the cavity from the present surface of the ground is about 2 feet 5 inches. The urn is one of the largest as yet found, and measures 16 by 15 inches; the circumference at the mouth is 45 inches; at 4 inches from the mouth, 48; at $7\frac{1}{2}$, 42; and at bottom, 18 inches. It is made of clay, and well formed, but has no ornamentation. There is merely a slight ledge or moulding at the bottom. On the soil being

removed, the urn was found to be 'inverted,' and to contain a quantity of calcined ashes, with a number of moderately large pieces of bones. These, on examination by Dr Davidson, Warrle, were pronounced to be human bones, part of the jaw, the skull, shinbone, and vertebral bones being most distinct; other fragments, however, gave rise for doubt whether they belonged to the human species or not. A careful search was made to discover any implement or other object which might have pertained to the deceased, but without success."

2. *Cist at Upper Mains of Muireisk, Turriff*.—Mr R. Cruickshank, farmer, Upper Mains of Muireisk, near Turriff, Aberdeenshire, sends the following notice of the occurrence of an urn within a cist on his farm:—"On the 7th July 1885, an urn was found in a cist, composed of rough slabs enclosing a space of 3 feet in length by 1 foot 10 inches in breadth at the east end, and 1 foot 5 inches at the west end, the side stones of the cist lying nearly east and west. The bottom slab was about 5 feet below the present surface of the soil. The slabs of which the cist was composed were unequal in size and irregular in shape—such as might have been collected from the outcrop of the rock at no great distance. The burial was unburnt. The bones, which were much decayed, seemed to be those of a young person—judging by the teeth, probably under fifteen years of age. The urn was found in fragments, a few of which have been presented to the Museum by Mr Cruickshank, and pieced together to show the shape and character of the vessel. It is of the tall thin variety, with bulging sides and everted rim, which are often called 'drinking cups.' It seems to have been above 7 inches in height, ornamented all over the surface with parallel bands of incised lines, and zigzags encompassing it horizontally towards the top and bottom, and triangular spaces filled with similar ornament between."

3. *Urn found on Dunion Hill, Jedburgh*.—Mr A. S. Forrest supplies the following particulars of the discovery of a cremated burial on Dunion Hill, Jedburgh:—"On 30th October last, when returning with two other sergeants of the Jedburgh Company, from class firing at the Dunion Range, we met an Irish labourer, who relieved his mind of the extraordinary discovery of a jar with a child in it having been ploughed up at a spot which he indicated. Suspecting what it was likely to be, we

went to the place, and found the fragments of one of the most highly ornamented cinerary urns that I remember having ever seen, although I have seen most of those that have been found in this quarter for the last forty years. Its peculiar feature is that the chevron ornament which surrounds the vessel underneath the brim is in high relief. The urn had been found mouth downwards, resting on a rough slab of whinstone about 17 inches in length by 9 inches broad. It had been placed



Fig. 1. Cinerary Urn found on Dunion Hill, Jedburgh
(12 inches in height).

in a hole dug for it about 20 inches the one way, and 16 inches the other. The heap of burnt bones which lay upon the stone, and over which the urn stood inverted, was plentifully intermixed with charcoal of burnt wood. The place where the urn was found is in a field on the northern slope of the Dunion Hill, in the parish of Bedrule, belonging to Mr Pott of Dodd. I had Mr Pott's instructions to place the urn at the disposal of the Marquis of Lothian, President of the Society of

Antiquaries of Scotland, and by his Lordship's orders, I have now sent it to the Museum to have the fragments put together."

The urn (fig. 1), which measures 11 inches diameter at the mouth, widening to about $12\frac{1}{2}$ inches diameter at the shoulder, stands 12 inches high, and is decorated with an implanted chevron ornament in relief round the upper part, and a double-raised moulding underneath, connected by vertical projections at intervals. The rim is slightly bevelled outwards, and the whole upper surface is ornamented with bands of impressed lines.

Mr W. Laidlaw, The Abbey, Jedburgh, gives some notices of the discovery of other cists and urns in the vicinity:—"In the spring of the year, while ploughing a field belonging to the farm of Mosstower, a cist was come upon, which contained human bones. After harvest, in ploughing a field called the Mansehill, about 200 yards from Eckford, two cists were discovered. A very beautiful and complete urn (fig. 2) was found in a sand hill at Mawk's Mill in Berwickshire, in the beginning of May 1885. Its measurement in greatest circumference is 1 foot $9\frac{1}{4}$ inches, in height $10\frac{1}{4}$ inches, diameter at top 5 inches. There are two urns in the Kelso Museum, one of which was found in the Friars, Jedburgh, in 1815, and there is but little doubt it is one of



Fig. 2. Urn found at Mawk's Mill, Berwickshire ($10\frac{1}{4}$ inches in height).

the four found in one cist in what is now the Boston manse garden, Friars. The other urn in Kelso Museum was found at Crailinghall in 1832, by a mason building a stone dyke, from a heap of stones. Two of them are in the Antiquarian Society Museum, bought in 1874."

4. *Burial with Flint Instruments at Torry, near Aberdeen.*—Mr George Sim, 14 King Street, Aberdeen, sends the following notice of

the discovery of an interesting prehistoric burial on Torry Farm, on the south side of the river Dee:—"In the course of opening a sand-pit here, the labourer, seeing some fragments of bone, gathered them up and showed them to his employer, who, in turn, brought them to me. Seeing that they were human, I thought that by a careful search something more might be discovered. Accordingly I visited the place immediately, and with the assistance of the workman, we went carefully over all the materials, and found that the burial had been deposited in a kind of grave of an oval form, 3 feet long by $2\frac{1}{2}$ feet broad, built round with loose water-worn stones, none of them being of any great size. There was no covering stone, but the land has been long under cultivation, and it is possible that the cover, if it ever existed, might have been removed by the plough. The bottom of the grave was not more than 2 feet 9 inches from the surface. The bones, which were very much broken, seemed to have been those of a full-grown person, and to have undergone cremation. There was no trace of an urn, but three flint instruments and three flakes of the same material were found deposited with the interment. Two of the implements were well made arrow-heads of the form commonly found in this district; the third was a leaf-shaped implement which might have been a spear-head or a knife. The two arrow-heads were made of greyish flint, almost precisely of the same size and shape, triangular with barbs and stem, the edges of the one serrated and of the other plain; dimensions $1\frac{1}{4}$ inch in length by 1 inch in greatest width across the base. Both had slight indications of having passed through the fire. The spear-head or knife of yellowish flint measured $2\frac{1}{2}$ inches in length by $1\frac{1}{2}$ inch in greatest breadth near the butt, which was rounded off, the sides tapering equally to the point. The implement was almost flat on one face, rounded and somewhat ridged on the other. It showed no signs of burning. The three flakes were slightly worked on the edges and considerably calcined."

IV.

NOTICE OF A LEAF-SHAPED BRONZE SWORD, FOUND AT LEANNAN BUIDHIE (YELLOW HOLLOW) FARM OF LOWER COILABUS, OA, ISLAY. BY MRS RAMSAY, KILDALTON, LADY ASSOCIATE.

Having previously received the sword from Mr Sinclair, tenant of Coilabus, I went to the farm on the 2nd of January 1886, when he kindly pointed out the spot where he had found it about a fortnight before. He informed me that, when cutting a drain in the moss, his spade came upon the handle of the sword projecting from the side of the drain, about 2 feet 9 inches below the surface of the moss; it was easily drawn out, as clean as it is at present, except the parts which are seen to have been slightly scratched or scraped with a knife. When found, there was a rivet in one of the holes at the angle of the handle and the blade, described as "a clinch nail of bright copper, about an inch long." Unfortunately, this rivet was thrown away, being considered of no importance.

The sword (fig. 1), which is of the usual leaf-shaped form, measures $23\frac{1}{4}$ inches in extreme length, by $1\frac{1}{2}$ inches in greatest breadth, at about one-third of its length from the point, narrowing to $1\frac{3}{8}$ inches, at about one-third of its length from the butt end of the hilt. The extreme thickness of the blade along the median line of its convexity from edge to edge decreases from $\frac{1}{16}$ inch at the junction with the hilt to $\frac{1}{16}$ at two-thirds of its length, and $\frac{1}{16}$ within an inch of the point. A marginal strip about $\frac{1}{8}$ inch in breadth hammered down to about the thinness of stout writing paper forms the cutting edge of the blade, and is continued on both sides from the point backwards to within half an inch from the extremity of the wings of the hilt-plate, where it stops short. There are two rivet holes $\frac{3}{16}$ inch in diameter in the wings, and two in the central portion of the handle-plate, the butt of which has a fish-tail ending.

As it was thought desirable that further search should be made at the spot, I returned on the 16th of January, accompanied by Mr Reid and Mr Osborne, and had the place examined as follows:—

A hole measuring fully 6 feet by 5 feet and 5 feet deep was dug parallel to the drain, and at the side from which the sword was drawn. The line of the top of the hole was about six inches from the edge of the drain. The first layer of moss was firm and dark in colour; while that further down was very soft with a few small stones in it, had a most disagreeable odour, and was light coloured, but on being exposed to the atmosphere immediately became dark.

The layer in which the sword was found appeared to consist of decomposed roots, branches, &c., easily distinguished, either by cutting the moss with a spade, or by breaking it with the hand; by the latter process, it was curious to see each stick and twig in its position entire, with bark, &c., apparently fresh and hard; on being pressed, however, it proved to be rotten and soft.

When digging in the hole at a lower level than that at which the handle of the sword projected into the drain, we came upon the mark of the blade in the moss, and found the impression left by the point exactly as if it had been in a mould. The mark was dark, rather slimy, and with slight metallic sheen upon it; on tracing it into the drain we observed that the blade had pointed downwards at a considerable angle.

The finding of this distinct impression of the sword, I think, proves that no metal sheath or point of a sheath was on it when it first found a resting place in the moss.

A second large hole was dug on the opposite side of the drain, but nothing of any interest was found, further than the decayed trunk of a tree.

From the foregoing it appears evident that the sword was a single weapon lost in the moss, not one of a hoard.

The piece of ground known as "Leannan Buidhie"



Fig. 1. Bronze Sword, Islay (23½ inches in length).

lies at the foot of a ridge of high hard ground on the margin of a peat bog; and within the memory of some of the old people in the neighbourhood, a bank of peat at least 4 feet high was removed from its surface, and it was drained and cultivated; it is now being redrained at a greater depth than formerly, as it had become very wet.

About 50 yards from the spot where the sword was found the peat bank rises fully 4 feet above the present surface of the part which has been cultivated. This would indicate that the sword, prior to the removal of the 4 feet of moss, to which I have referred, had been lying at a depth not less than 7 feet below the original surface. Judging from the aspect of the place, it is impossible to say to what depth the moss may extend. We could test it only to a very limited degree with the handle of a pitchfork, which was easily pressed down 5 feet into the moss, from the bottom of one of the holes before mentioned.

MONDAY, 8th February 1886.

PROFESSOR NORMAN MACPHERSON, LL.D., Vice-President,
in the Chair.

A Ballot having been taken, the following Gentlemen were duly elected Fellows:—

ROBERT HENRY BLYTH, Bank of Scotland, Moffat.
JAMES LESLIE FRASER, Dental Surgeon, Inverness.
ARCHIBALD MACPHERSON, Architect, 37 George Street.
ALEXANDER JOHN MITCHELL, Advocate, Craighleith House.
ALFRED PULLAR, M.D., 3 East Castle Road.

The following Donations to the Museum and Library were laid on the table, and thanks voted to the Donors:—

(1) By the SCHOOL BOARD OF AIRLIE.

Small cup-shaped Glass Vessel, found in a stone cist at the Public School, Airlie. [See the subsequent communication by Mr J. Davidson.]

(2) By J. R. HAIG of Blairhill.

Large Cinerary Urn and its contents, found at Easter Gellybank, Kinross-shire. [See the subsequent communication by Mr R. Burns Begg, F.S.A. Scot.]

(3) By JOHN ANDERSON, M.D., LL.D., F.S.A. Scot.

Slab of Micaceous Schist, 19 inches in length by 8 inches in breadth, with five shallow cup-marks on its upper surface, from Tirinne, Glenlyon.

(4) By JAMES MACKINTOSH Gow, F.S.A. Scot.

Cup-marked Stone, 9 inches by 8 inches, with one cup-mark, from Blarish, Forthingall.

(5) By Dr ARTHUR ANDERSON, C.B., F.S.A. Scot., Pitlochry.

Stone with indented hollows on both sides, being an oblong water-worn pebble of reddish sandstone, $3\frac{1}{2}$ inches in length by $2\frac{1}{4}$ inches in breadth and $1\frac{3}{4}$ inches in thickness, having two circular cavities, $1\frac{1}{4}$ inch in diameter, pecked in the centre of its opposite faces, and narrowing until they meet in the centre of the thickness of the stone in a small hole about $\frac{1}{8}$ inch in diameter. It was found in digging the foundations of a house in Pitlochry.

Stone Axe of basalt, $7\frac{1}{2}$ inches in length by $3\frac{1}{2}$ across the cutting face, found in digging a water-tank in Bundelcund, India.

Stone Axe of diorite, $4\frac{1}{4}$ inches in length by $2\frac{1}{4}$ inches across the cutting face, found in digging the same water-tank in Bundelcund, India.

(6) By Dr WILLIAM TRAILL of Woodwick, F.S.A. Scot.

Small circular Lamp of Terra Cotta, from India.

(7) By Dr JOHN RAE, London.

Small Eskimo Stone Lamp, being a model in miniature of those in general use. Dr Rae states that the larger lamps are sometimes 12 to

18 inches in length. The form of this one is a shallow semicircular dish, divided into two compartments, one of which contains the blubber, which flows when melted into the oil receptacle, in which a wick of moss is placed, the lamp being usually tilted a little to one side to facilitate the flow of the oil from the melting blubber. Each lamp has usually a stone, bone, ivory, or horn implement, used by the women to adjust the moss wicks; that is, if the flame gives off smoke, to push the wick a little further into the oil, which has the same effect as the snuffing of our own old form of tallow candle.

(8) By A. G. REID, F.S.A. Scot., Auchterarder.

Whorl of Black Stone, with double-incised line round the perforation, from Auchterarder.

(9) By WILLIAM HUNTER, F.S.A. Scot., Portobello.

Carved Walking-Stick, made by James Robertson of Kincaigie. (See *Kay's Portraits*, Nos. 2 and 124). Mr Hunter furnishes the following account of the walking-stick:—"The carved walking-stick, made by James Robertson, which I have presented to the Society, was at one time in possession of Mr Hugh Paton, who, a number of years ago, was a printseller in Adam Square, and who published the work entitled *Kay's Edinburgh Portraits*. I first saw it in Mr Paton's house in Portobello some twenty-five or thirty years ago. Mr Paton made a present of it to Mr Robert Scott, treasurer to the burgh of Portobello, who was a keen antiquary. Mr Scott died in June last, and his eldest son, a banker in Glasgow, gave it to me to dispose of as I thought fit. It will be observed that the stick is of a special construction—the head of a 'Shon Dhu,' corporal in the town guard, being fixed permanently, while almost all the numerous heads carved by Robertson were only stuck temporarily on the end of an ordinary walking-stick, and were taken off at pleasure."

(10) By WILLIAM MILLER, S.S.C., F.S.A. Scot.

Fifty-dollar Note, Confederate States of America, February 17, 1864.

(11) By the SENATUS OF THE UNIVERSITY.

Edinburgh University Calendar, 1885-86.

(12) By J. T. IRVINE, F.S.A. Scot.

An Account of the Remains of a Roman Villa, discovered at Bignor, Sussex. London, 12mo, plates, 1820.

(13) By T. WATSON GREIG, the Author.

Ladies Old-fashioned Shoes. By T. Watson Greig of Glencarse. With coloured illustrations from originals in his collection. Oblong folio. Edinburgh, 1885.

(14) By Rev. JAMES GAMMACK, M.A., Corr. Mem. S.A. Scot.

Memorials of Angus and the Mearns. By the late Andrew Jervise, F.S.A. Scot. Rewritten and corrected by Rev. James Gammack, M.A., Aberdeen. 2 vols. 8vo. 1885.

(15) By FRANCIS ABBOTT, F.S.A. Scot.

Saint Edmund's Bury—The Abbey, Church, and Monastery. By Edward M. Dewing, M.A. 8vo. 1866.

I.

NOTICE OF CARVED OAK PANELS WHICH WERE FORMERLY IN THE
CHAPEL OF THE FRANCISCAN NUNNERY IN DUNDEE. By JOHN
SHIELL, F.S.A. Scot., DUNDEE.

These panels were removed about the end of last century from the old building known as the Franciscan Nunnery, which was situated on the north side of the Overgate of Dundee, and on the east side of the street which in former times went by the name of the Friars' Vennel or Wynd, as it formed the access to the Black and Grey Friars' Monasteries, but which is now known as Barrack Street. The nunnery was at some little distance from the Overgate, and the garden of the nuns extended down to that street. In process of time, however, the garden was built over, and the nunnery, as known to the more recent generations of the inhabitants of the town, stood at the top of a narrow entry called the Methodist Close. This building, previous to its demolition, was the only one of the religious houses of Dundee that had the fortune of being spared until our time. An account of this ancient tenement is given by Mr James Maclaren, in his edition of Thomson's *History of Dundee*, which I shall quote:—

“The congregation of Grey-Sisters, otherwise Claresses, nuns of St Clare or Franciscan Monachæ, occupied a large building at the top of Methodist Close, which was pulled down in 1869, on the opening of Bank Street, to make way for the new buildings then erected by Mr Buchan. The old building was lofty, and formed three sides of a square enclosing a very small court, the eastern side being only two flats in height. The ground floor of the west and north sides was vaulted, the east side occupied with three arches, in the nature of a cloister or covered walk, in which the sisters had taken the exercise of walking during inclement weather. Above the vaults on the north side there was a large hall, which before the Reformation might have been the chapel of the nunnery. Towards the end of last century it was used by the Society of Methodists as a place of worship (from which circumstance the name of the close is derived); afterwards as a coach-

builder's workshop and a schoolroom. Latterly it was acquired by the Hammermen Corporation, and occasionally used by the unbeneficed preacher, the itinerant salesman, the philosophical lecturer, and not unfrequently it has been the scene of stage-struck follies of would-be Edmund Keans and Fanny Kembles. Another apartment above this was long used as a place of devotional meeting by a small society of Christians who called themselves Bereans, or were so called by others; and formerly, when the hall below was a schoolroom, it was used by a small body, chiefly people well advanced in years, as a place of religious exercise, and who, from wearing broad blue bonnets, were familiarly called the 'Bonnet Meeting.'

"Some Latin and Greek scriptural quotations were to be seen on a large stone in the north wall of the chapel; and within a recess in the south wall, ornamented with columns, the holy water laver was placed, with a gutter through the wall for draining off the water; and within an elliptical wreath of flowers and foliage there was inscribed, in Roman capitals of good formation, the following devout ejaculation, 'LORD WASH OUR SOULS IN THE BLOOD OF CHRIST.' Besides the apartments on the same floor with the chapel, there were a number of others on the upper floors, supposed to be the dormitories, refectory, &c., of the establishment, but of how many individuals the sisterhood consisted is unknown, neither can it be stated at what time or by whom it was erected, nor how endowed, beyond a single acre of land at the West Port, and a small bit beside it called the Grey-Sister's Acre. On the *putt* stones of the back gables of the house the date 1621 occurred; but this merely shows that it had been repaired in that year by a secular proprietor, and probably by one of the Forresters of Millhill, it having long been the town house of that ancient and now extinct family, and from them denominated 'Millhills Lodging.' On several of the attic windows there were considerable remains of sculpture, including some traces of heraldic figures. As there are no records existing of the revenues of the house, we think we are justified in concluding that at the Reformation it passed to a descendant of the founder, or had been given to some other private person before the general grant in favour of the town. The entry to the nunnery from the Overgate by the Methodist Close, at the top of which

there was a small gateway, was very simple and wholly unadorned, and surmounted with a platform of stone."

Mr Andrew Jervise also refers to the building in his *Memorials of Angus and Mearns*.— "The convent is believed to have been situated in the Overgate, and a large pile of building at the top of Methodist's Closs is said to be the old abode of the nuns. The rooms of the house, now occupied by a number of poor families, are large and lofty; the ancient hinges yet on some of the doors are of pretty floral patterns; but a stone on the back of the building bears the date 1621, a period long subsequent to the abolition of monasteries in Scotland, and to that date the style of the building corresponds. It is therefore more probable that this house had rather been built as the private residence, either of a country gentleman or of a wealthy merchant. Perhaps the remains of the monastery, if any such exist, are the four vaulted apartments on the east side of the same entry, supported by rude but not inelegant pillars."

It would appear that Mr Jervise had been misled by the date which he observed on the building, and has consequently formed the opinion that this was not the convent, but a house subsequently erected on its site. I am satisfied, however, that the local tradition is correct, and that this old building was the actual nunnery. Mr Maclaren, who is not only a professional architect, but is well acquainted with ancient architecture, made a careful examination of the building before its demolition, and the remains of the piscina or lavatory on the south wall of the chapel, and the scriptural quotations, to which he refers in his description, indicate that he is correct in holding that the venerable pile was the old convent, and that the date referred to the time of some subsequent repairs. I may add, in corroboration of this view, that there was a large square shallow recess with a gabled top in the middle of the principal part of the building, on the north side of the small court, above the windows of the second story, which contained a *pietà*, or figure of the Virgin supporting the dead Christ on her knees, which was carved in high relief. This sculpture, though much worn and decayed by time, could be distinctly made out down to the date when the building was demolished.

I should state that the small gateway which formed the entry to

the nunnery from the top of the Methodist Close, and which Mr Mac-laren mentions, was surmounted with a platform protected by battlements pierced with loopholes for firing down the close. Over the gate was a recess, which formerly had contained a coat of arms, very likely that of the Millhill family, as the gateway was of a time subsequent to the Reformation, and probably of the seventeenth century.

The monasteries and other religious houses in Dundee were dissolved in 1560, and I can find no reference to any incident in connection with the nunnery, other than the single fact mentioned in Walcott's *Scoti Monasticon*, that one of the nuns was slain on that occasion. This would indicate either that they were treated with needless barbarity, or that they made a strenuous effort to protect their home, and had to be expelled by force. That in no case were they gently treated, can easily be imagined when we remember the violence of the Dundee contingent, who assisted the mob of Perth to destroy the Abbey of Scone in June of the preceding year.

The panels were removed from the Convent Chapel, I am informed, between eighty and ninety years ago, and this would be about the time when the chapel was converted into a Methodist place of worship. When I acquired them they were painted over with a thick coating of a light brown colour grained to resemble oak. I hesitated for some time to remove the paint, as I feared that the carvings might show extensive repairs. I however at last determined to have them cleaned, and the result has been very fortunate, as the panels now appear not only in a very good condition, but many delicate details of the carving are brought out which were formerly concealed by the paint. Indeed, the carvings are, with the exception of a few slight fractures, in a state of the most perfect preservation, and as fresh and beautiful as if they had just left the hands of the carver, and this is doubtless owing in great measure to the protection afforded by the paint.

The panels are four in number, and represent three scriptural subjects, and the Royal Arms of Scotland. The scriptural subjects represented are—

1. The Judgment of Solomon;
2. The Annunciation; and
3. The Wise Men from the East visiting the infant Saviour.

The Judgment of Solomon.—This panel (fig. 1) measures 22 inches by 29½ inches. The king is represented seated on a throne, clothed in a



Fig. 1. Carved Oak Panel—the Judgment of Solomon.

long robe with short sleeves, which show the long sleeves of an under garment. On his head is a cap or crown, inscribed "Salomon." He

has a long forked beard, and in his right hand holds a sceptre, the upper end of which has been broken off; and with his left he points towards the mother of the living child, who kneels before him with the dead child lying in front of her. The whole expression of the king is full of dignity, while he listens attentively to what the woman is saying. She is clad in a mantle with very wide sleeves, and has a dress with a low-cut body showing a habit shirt, called at that time a partlet, of some delicate material, which ends in a ruffle round her throat. On her head she has a large cap banded across in a diagonal pattern resembling a turban, and her hair is confined by a net. She holds her hands forward, and her attitude is one of anxious entreaty. Behind her stands the other woman, somewhat similarly attired, but wearing a closely-fitting cap, which terminates in a point or bow over her forehead. She appears to be listening to her rival. In the background stands the soldier or attendant, a remarkably handsome young man, with short curly hair and moustache, and wearing on his head the flat bonnet similar to those depicted in Holbein's drawings of illustrious persons of the Court of Henry VIII, and long afterwards known in London as the "flat city cap." He is clothed in a short jacket richly embroidered with fleurs-de-lis, and has loose breeches reaching to his knees, and long tight-fitting stockings or hose. He holds the living child round the waist with his right arm, and rests his left hand on the hilt of his sword. I should mention that the side of the king's throne is decorated with two panels, on which is carved the linen pattern, a well-known late Gothic ornament. The lower part of the throne is adorned with Renaissance scroll-work, while a canopy rising projects over his head, from which is suspended a globular ornament.

The Annunciation.—This panel is larger than the others, and measures 31½ inches by 30 inches. The Virgin is facing the spectator, and kneeling at a desk or lectern with her hands placed together in a devotional attitude. She has on a long loose robe. Her hair is long, flowing in ripples over her shoulders, and her head is surrounded by a nimbus. She has an open book in front of her, resting on the fringed cushion of the lectern, and above her is a square canopy with a fringe, decorated with squares resembling stone-work. From that a curtain falls behind her forming

a background, and another is looped up into a long knot. At the other side of the panel is the angel arrayed in a loose robe gathered in at the waist, and fastened at his neck with a brooch. He has large wings, and holds his right hand forward, with the first and second fingers extended in the act of blessing, and in the left hand there is a very long sceptre with a scroll round it. At the upper corner of the panel behind the angel is a cloud, and behind his head is a figure with rays like the sun, and beams of light proceeding from the cloud pass behind this figure in the direction of the Virgin. At the feet of Mary, and between her and the angel, on a low stand, is a vase containing three lilies. The side and front of the lectern at which she is seated are ornamented with a row of recessed panels, with circular heads resembling small windows.

The Wise Men or Magi.—This panel (fig. 2) measures 22 inches by 29½ inches. Here the Virgin is seated on a very richly decorated seat, ornamented in the Renaissance style, with a canopy overhanging her head. At each side are curtains, which are looped back. In front of the top of the canopy is carved, as an ornament, the head and wings of an angel terminating in scroll-work. This is placed between two small Gothic pinnacles, the one of which nearest the spectator had been originally fixed on with pegs, but it has become detached and is now wanting. The Virgin is clothed in an embroidered gown, and her head is covered with a veil which falls behind her. Her face is somewhat heavy, and void of expression. On her knees she holds the infant Saviour, who has in his hands a small casket, and at his feet on the ground is a royal crown. Above the seat, in the corner of the panel, appears the star. In front of the Virgin and Child are the three Magi. The one nearest the spectator is an old man, with a beard, whose dignified aspect is somewhat impaired by his nose being injured, owing to a joining in the panel. He is clothed in a loose robe, and kneels on one knee, and is offering a covered cup or chalice to the Child with the one hand, while he removes the lid with the other. Behind him is another old man, also with a beard, whose appearance bears a close resemblance to the old man I have just described. His head and shoulders are alone visible and he leans forward, and holds out a cup towards the infant Saviour. The head of

this figure seems as if it had been fixed or glued on, and the wood forming it is of lighter colour than the rest of the panel; the carving



Fig. 2. Carved Oak Panel—the Adoration of the Magi.

also is not so delicately executed. This leads me to think that this head is a restoration, and that it is copied from the head of the figure

I have first described, as I do not think it likely that the artist who executed the work would make the mistake of representing two of the magi as almost exactly alike. Behind these two stands the third, a very beautiful and interesting figure, representing a young man with short cut hair, gorgeously attired in a quilted doublet showing an under garment with deep scalloped edges, and puffed, slashed, and ruffled sleeves, and above, at the neck, a plaited shirt with a frill. His legs are incased in tight-fitting hose gartered below the knee, and he has on his feet shoes with broad square toes ornamented with little slashes. At his side is a sword, and on his head is a crown. He holds in his long delicately-shaped hand a casket decorated with little crosses, and seems to stand modestly back while his elder companions present their gifts. In the background there is a church with round-headed windows, and a cross on the top of its gable. In connection with this panel, I may mention that in the Friary Church of the neighbouring Franciscan Monastery, there was an altar dedicated to the three Kings of Köln, as the Magi were commonly called from the stately Minster on the banks of the Rhine, of which they were the patron saints.

The Royal Arms form the subject of the last panel (fig. 3), which measures, like the previous one and the Judgment of Solomon, 22 inches by 29½ inches. This is in some respects the most interesting of the series. The shield or escutcheon is surrounded with a curved border of Renaissance character and very elegant design, and bears the well-known arms of Scotland, the lion rampant within a double tressure flowered and counter-flowered. At either side of the escutcheon are the unicorns gorged with crowns and chained, the crowns adorned with fleurs-de-lis; and below is the thistle with four flowers on long stalks, and three leaves placed alternately in the form of a fan, the two lower flowers being under the feet of the unicorns. Behind the supporters are two spears, the lower ends of which pass through large rings at the ends of the chains. On the escutcheon is placed a royal helmet, on either side of which are two ostrich plumes instead of a mantling. On the helmet is a royal crown, arched over and the rim raised or ornamented with fleurs-de-lis; and on the crown is the crest, a lion sejant affronté imperially crowned, holding in the sinister paw a sceptre; the dexter

paw, which formerly held a sword, has been broken off. Above the achievement is the scroll, bearing the motto, the ends of which are

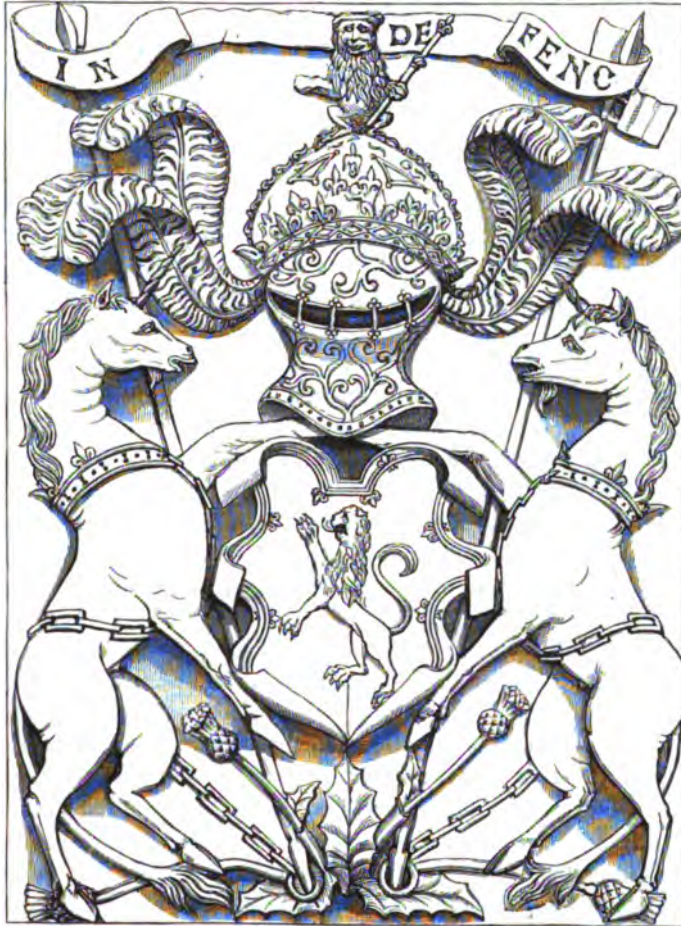


Fig. 3. Carved Oak Panel—the Royal Arms of Scotland.

turned round the points of the spears. These ends project from the

panel, and have been broken and subsequently repaired, and the motto recut on the new portions. It now appears as IN DEFENC in place of IN DEFENS, the old way of spelling the motto. The only letters which are original are the I and DE.

From the description given above, it will be seen that the panels are very interesting examples of carved wood-work of the sixteenth century; and as the nunnery was dissolved in 1560, they must have been executed before that date. At the commencement of that century the Gothic style in architecture and decoration still prevailed, but in a few years the great wave of the Renaissance reached our shores, and the new style gradually superseded the old until about the middle of the century, when it entirely supplanted it. The transition between the styles is seen in the carvings. In the panel I have first described, the Judgment of Solomon, the Gothic ornament of the linen pattern occurs on the side of the king's throne, and on the foot is seen Renaissance scroll-work. Also on the panel representing the visit of the Magi are seen two small Gothic pinnacles on the top of the canopy over the Virgin's seat, the other decorations of the seat being of Renaissance design. The church in the background of this panel, with its circular-headed windows, is also Renaissance in its character. The round-headed ornaments on the side and front of the seat of the Virgin in the panel, representing the subject of the Annunciation, also belong to the new style.

The dresses of the persons represented in the panels afford additional evidence in regard to the date when the carvings were executed. The two mothers in the Judgment of Solomon have the low-cut dresses, which show habit shirts or partlets ruffed round the neck, that were the fashion in the time of Henry VIII. The soldier, with his flat cap, embroidered doublet, wide sleeves, loose knee breeches, tight hose, and broad-toed shoes, is in the dress of the same period. The same remark applies to the youthful crowned figure in the representation of the Magi. He has a quilted doublet low at the neck, and a "pinched" or plaited shirt. The sleeves of his under-coat are elaborately puffed, slashed, and ruffled, and his broad shoes are adorned with little slashes at the toes. His whole dress, in fact, is that of a royal or noble person of that time.

No one under the rank of a knight was entitled to have a "pinched" shirt, according to the sumptuary laws of that monarch. If these carvings are of Scottish workmanship, which there is no reason to doubt, they would prove that the fashion in regard to dress in Scotland in the time of James V. was similar to that which prevailed in England during the reign of his uncle Henry VIII. The internal evidence I have referred to has led me to the conclusion that the panels belong to the second quarter of the sixteenth century.

The Royal Arms, as exhibited on one of the panels, lead me to a similar conclusion. The royal shield—a lion rampant within a double tressure flory—has been used as the arms of Scotland from at least the time of Alexander II. without any change.

The crest originally was a lion statant, but it was subsequently altered to a lion sejant as now used, and as it appears on the panel; but as crests seldom occur on ancient seals, I have been unable to ascertain when this change took place. It may, however, have been as early as the reign of James I., as on a counter-seal of that monarch, mentioned by Mr Laing in his *Descriptive Catalogue of Seals*, a lion sejant affronté is represented on each side of the feet of the king; but whether that was then the royal crest, or merely a personal badge, is not quite certain.

The first supporters used by the kings of Scotland were lions rampant gardant, as seen on the seal of James I., 1429; but two silver unicorns, royally gorged and crowned, were adopted by James IV. In the *Proceedings* of the Society, vol. ii. p. 171, a description is given of a panel on the westmost buttress of Melrose Abbey, on which are sculptured the Royal Arms of Scotland, with the date 1505, and the initials of James IV. On this the unicorns collared and chained, as now in use, appear as the supporters. Mr Stodart of the Lyon Office, in his beautiful work on *Scottish Arms*, states that James V. in 1541 used unicorns, and remarks that during the minority of his daughter Mary two lions again appear, and were still used in 1564. From this it would seem that the carvings were executed before the death of James V., which happened on 14th December 1542, and this would so far confirm the conclusion, to which I have already come, as to show

that the panels were carved during the later years of the reign of James V.

Spottiswood, in his *History of Religious Houses*, mentions that there were only two Franciscan nunneries in Scotland—that of Aberdour in Fife, and of Dundee in Angus. An account of the former, which was dedicated to St Martha, is given by the Rev. William Ross, LL.D., Aberdour, in the Society's *Proceedings*, vol. iii. p. 214. I would have liked to have been able to give some account of the Dundee Sisterhood, but I have not succeeded in ascertaining the date when the convent was founded, the name of the founder, or the number of the sisters. In these days, when public and private repositories are being ransacked for any document that may throw light on the past, I would hope that information bearing on these points may yet be discovered. I will, however, conclude this notice by bringing together such information as I have been able to gather as to the Grey-Sisters Acre, the only possession of the nuns that is known other than the convent and adjoining grounds, and give a sketch of its subsequent history.

Thiscroft of land was mortified to the Sisters by James Fotheringham, a burgess of Dundee, and a confirmation of the grant appears in the Abridgment of the Register of the Great Seal, published by the Record Commissioners, which is as follows:—

“Apud Edinburgh 31 Mar. 1502. Rex ad manum mortuam confirmavit cartam indentatam Jac. Fotheringhame burgensis de Dundee [qua, pro animabus patris sui et matris sue, et Isabelle Spalding sponse sue &c. in puram elemosinam concessit religiosis Sororibus Jonete Blare et Mariote Oliphant, nomine reliquarum sororum religiosarum ordinis S. Francisci nuncupatarum Penitentium, et earum successoribus, capellam suam fundatam in honore S. Jacobi apostoli, cumcrofta adjacente, ad occidentalem finem dicti burgi versus portam de Argilsgait, inter terram arabilem Wil. Blare, vias regias ac terram communitatis dicti burgi pro loco perpetuo dictis sororibus habitaturis et in eodem divina celebraturis. Test. Hen. Barry, Jac. Haye, Tho. Spalding, Rob. Wedderburne, And. Barry, M. David Carail et Rob. Seres, notariis publicis. Apud Dundee 8 Mar. 1501].”

Some interesting information is given as to the persons mentioned in this Deed in an old MSS. volume in possession of the town, which is described in the *History of Old Dundee*, by Mr Alexander Maxwell, F.S.A. Scot. The Book is entitled

IHS Maria

Inventarium omnium bonōr
et ornamentorum ecclesie
beate Marie Virginis de
Dunde factum et ordinatū
per honorabilem virū Hen-
ricū de Fotheringhame tunc
prepositum de dunde Anno
dni M^{mo}CCCC^{mo} V^{mo} quarto.

The first portion of the volume contains, as the title indicates, lists of the ornaments of the parish church, arranged so that the articles belonging to each altar occupy a leaf; but these lists are far from complete, as eleven of the leaves have been torn out. The portion towards the end of the book contains entries made by the Kirkmasters between the date above mentioned and 1516. From these it appears that the persons whose names are mentioned in James Fotheringhame's grant were themselves, or belonged to families who were, benefactors of the Church.

One entry is as follows—"Memorandum iiii^o die mensis Februarii Anno Domini m^{mo}cccc^{mo}lxxxij, in pretorio de Dunde Duncanus Barry, magister fabrice Ecclesie de Dunde tempore quo Jacobus Fullerton erat prepositus, confessus fuit se recepisse et actu nunc habere quatuor libras et decem vncias de pondere trojani boni argenti ex donacione Isabelle, relicte quondam David Spalding ad fabricam vnus crucis fabricande ad vsum Ecclesie predictae, prout continetur in quadam Indentura sibi tradita; quod recepit dictum argentum in custodia, et promisit deliberare dictas quatuor libras et x vncias argenti ad fabricam dicte crucis tantum ad mandatum Prepositi Ballivorum et Consilii prefate Isabelle, presentibus jam pro tempore David Rollok Preposito, Willelmo Monorgund, Georgio Spalding, Joanne Scrimgiour, Alexandro

Ogilvy, Joanne Alani, Jacobo Fotheringham, de Consilio, magistro Henrico Barry et Roberto Seres clerico communitatis; super quibus *Prepositus* peciit instrumentum.

“HENRICUS BARRY, notarius publicus manu propria.

“ROBERTUS SERES, eciam notarius publicus manu propria.”

From this it will be seen that James Fotheringham, who was probably a relative and perhaps a son of the provost, was one of the councillors of the town. His wife also was in all likelihood a daughter of David and Isabella Spalding. That David Spalding was a merchant would appear from a subsequent entry—“Johne Lawson has payt for his layr and his wyfis, Jonet Lowson, with the silver that he suld haf had of the uncostis of the poyk of maddyr that wes in pley of David Spaldingis schip, quhilk he gef her for to the Kirkmaster and the guid town.”

Another entry shows that Henry Barry one of the witnesses to the grant, was at one time Kirkmaster:—“The Preuost and Counsall has grantit til Henry Barry and till Marione of Burn, his wyf, thar laris within the Kirk or queyr of Dundee, quhar thai ples til haff thame becaus the said Henry gef to the Kyrk werk his fee that pertemit til hym the tyme that he wes kyrkmaster, and a rest of silver that tha aucht till hym.”

The following entries refer to the notaries who subscribe the Deed:—

“In November the zer of God etc. nynty and v zeris James Scrimgeour, Constabill beande Preuost, mastir David Carale and his wyffis Elizabeth Dugudis laris ar payt for to ly in the Kirk, be a sowm of silver that the toun is awand till hym for writtis makyn and his service and labor maid to the gude toun, in a part of that sowm; and the rest of that sowm zit awand till hym.”

“The Preuost, Balleis and Counsall has grantit to Robert Seres eldar, and Robert Seres zonger, thair servandis commone clerkis of Dundee, thar laris in the Kirk of Dundee, for thar service done and to be done with the bellis ringing for thame fre.”

There is also among the Burgh Charters a deed of gift by George Spalding, Burgess of Dundee, dated 6th September 1495, which is printed in the *Registrum Episcopatus Brechinensis*, ii. 316, and in Mr

Maxwell's *History*, from which I cannot refrain from giving a short quotation. By this Indenture David Spalding "gyvys and grantis in the honour and lowing of God Almychty and of hys moder the blissyt wirgine Maria and all the saintis of Hevyn to the Preuost Bailzeis Consall and Communitie of the burgh of Dundee till anorne and honour owr Lady Kirk of said Burgh thir thingis efter followand, that is to say ane ewcaryst of silver owr gylt, ane gryt bell, ane silver chalyss owr gilt, ane new mess buyk, ane new war stall to keyp the vestiamenis of the hye altar in till, ane gryt kyst and twenty schillingis of annual rent." In consideration of these gifts the magistrates bound themselves that the lady priest at the Lady Mass daily shall exhort the people to pray for the souls of the said George, his wife, their ancestors and successors, and after the Lady Mass daily shall pass in albs to the grave of the said George and his wife, and say the psalms De Profundis and Miserere mei Deus, and cast holy water on their graves. They also obliged themselves to cause obits to be performed yearly for the said George and his wife within the choir of the said church, all as specifically set forth in the Indenture. Further, the magistrates granted to the said George and his wife, and their successors, their lairs in the choir of the church "under the farrast gree befor the hye altar quhar the pystill is singyn of the hye messa."

From this it appears that the Spaldings were great benefactors of the Church, and it is not at all unlikely that John Spalding, Dean of Brechin from 1467 to 1500, was a member of the same family.

For a long time subsequent to the Reformation, this piece of ground, granted by James Fotheringham to the Franciscan nuns, was known as the Grey-Sisters Acre. It was situated outside the West Port of Dundee, at the end of the Overgate, formerly called Argylesgate. Mr Cosmo Innes, in his Report in the Stipend Case, defines the ground as extending between the West Port and Lyon's Close, and bounded on the north and south by the Scouringburn and Hawkhill respectively—an area that contains between 2 and 3 Scots acres. It was included in the grant of Queen Mary, when she in 1567 conveyed to the town the manor places, orchards, annual rents, emoluments, and duties whatsoever which formerly pertained to the Dominican or Preaching Friars and Minorites

or Franciscans, and Nuns commonly called Grey Sisters of the Burgh of Dundee, to be employed for pious uses, and for "the uphald and sustentatioun of the ministerie." By Conveyance, dated 9th January 1569, the Provost, Bailies, Council, Deacons of Crafts and community, "hevand respect and consideratioun that ye puir decayit honest personis of this Burt. to be placit in ye Hospital of this Burt. or Almishous yairof is ane pairt and portione of the said Ministerie of this Burt., and that it belongs to us and our duties for yair sustentatioun to provyd," convey to the Hospital Master and his successors the property which formerly belonged to the religious houses, and was comprised in the Queen's grant to the town. The Hospital Master found considerable difficulty in obtaining possession of the various subjects contained in the Royal donation, in consequence of claims brought forward by James Scrymgeour of Dudhope, and David, Earl of Crawford, the latter alleging that he had obtained a grant from the Friars prior to the Reformation. It was only in 1594, by the payment of 1800 merks, that the town was able to settle with the Earl for a renunciation of his rights. In this way the property of the Hospital became heavily burdened with debt, and the Grey-Sisters Acre was granted in wadset to Patrick Anderson for a debt due to him of 150 merks; and ultimately in 1612 his son George, by payment of additional 50 merks, obtained complete possession of the feu. It would appear that this croft of land was all the property belonging to the Sisters that came into possession of the town under Queen Mary's grant, as in the charter of James VI., which confirmed the grant in 1601, before George Anderson acquired the ground, mention is made in general terms of the lands of the Grey Sisters; although in the subsequent charter of Charles I., granted in 1642, while the lands of the Dominican and Franciscan Friars are referred to, no mention is made of the Grey Sisters. It is probable, therefore, that by the alienation of the ground in question, none of the property which had formerly belonged to the Sisters any longer remained in possession of the town.

I may mention here, that in 1573 a Commission of the General Assembly made inquiry into the manner in which the income derived from the Church lands were being applied. The record of this Commission was discovered by Mr Cosmo Innes in the Register House

during his investigations in regard to the "Stipend Case," and is printed in his Report. At the time of this Commission the nuns had all disappeared, but "John Broun, quha was ane of the Gray Friars, and maun be sustenit," was receiving sixteen pounds yearly.

The next notice of this ground is found in the Town Council Register in 1652, when Gilbert Guthrie "produced ane disposition of the Gray Sister Acre in his favour, and did likeways exhibit ane letter of mortification of the said Acre in favour of ane youth to be trained up at the schools in the town, whilk was subscribed by the magistrates as witnesses." This Gilbert Guthrie was a merchant in Dundee, and appears to have held a prominent position. In 1650, when it was feared that the town might be assailed by Montrose, he was appointed, along with William Rodger, overseer, to look after the repairing of the fortifications. By his will, dated 2nd June 1674, he bequeathed to the magistrates, ministers, and kirk-session of Dundee an additional piece of ground, called Westfield, for the education and maintenance of orphan boys—a purpose to which the feu-duties from the Grey-Sisters Acre and Westfield still continue to be applied.

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II.

ON SOME ROCK-MARKINGS. BY PROFESSOR DUNS, D.D., F.S.A. SCOT.
(PLATES III., IV.)

The object I have chiefly in view in this paper is to call the attention of archæologists to some natural phenomena, disregard of which may weaken inferences otherwise valid and interesting. The subject was suggested by a conversation which followed the reading of a paper at a recent meeting of the Society. But I am anxious, in the outset, to say that the remarks which follow are in no sense controversial. Perhaps I may best introduce the subject by following the good old Socratic method of questioning. In this way I may be able to indicate the topics to be touched, the extent of the field of survey, the points at which observers might be tempted to stray outside of scientific lines of study, and withal our present ignorance of the true import of some matters of interest that have long been under the eye of the archæologist. It may be asked then, Are the figures of rock-markings which occur in the Society's *Proceedings*, say, from 1867, when Sir James Simpson's *British Archaic Sculpturings* was published as an appendix to the volume for that year, authentic? That is, are they fair copies of the originals? If so, do not even these figures themselves beget the suspicion that the originals are not all artificial? Assuming this, are there marks of which the natural and the artificial can be distinguished and explained? Were we to differentiate the cups and rings from other markings, are there trustworthy data for a classification, according to variations of form, in cups, rings, and canals? Or do most of these variations accompany the natural markings? If they occur entirely in rocks *in situ*, but also on travelled stones, small or great, on standing stones, on the upper or under sides of the covers of stone cists—does the position influence the form? Have we reliable materials for generalisations (a) as to their age, (b) as to their meaning, and (c) as to the limits of their distribution?

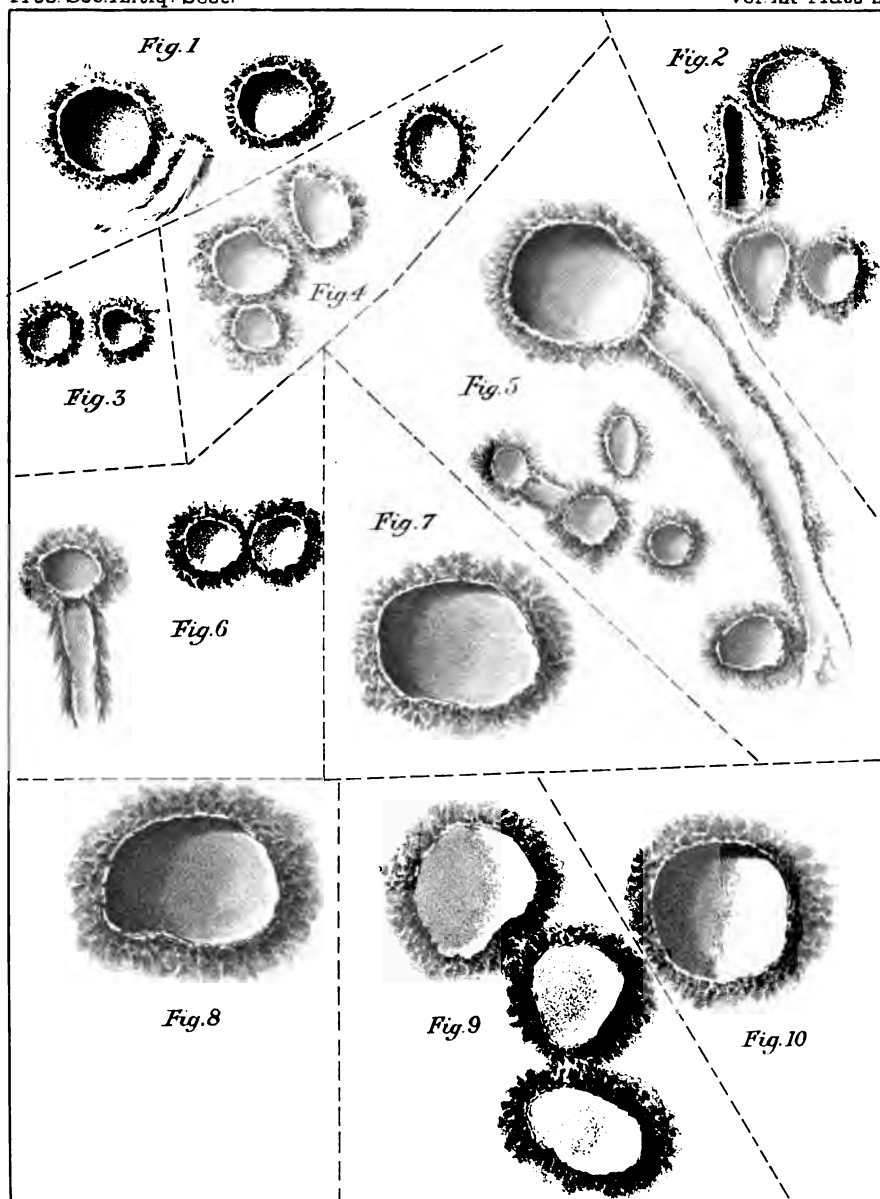
These questions suggest points of much importance to scientific

archæologists when investigating rock-markings, in the hope of finding helps to the history of tribes who may have had no other records, or even of tribes who may have other records. Errors of observation in any one line of research reflect, more or less, on all the other lines, and bring discredit on true methods. The subject of the present paper, though in itself of trivial importance, thus assumes relations which make it worthy of notice. It may indeed be cumbered with hypotheses, but these may be of the highest use as working instruments, provided they are ever directed towards verification by observation. But this, as in the matter before us, implies some knowledge of other branches than archæology. Mistakes are made by the mere specialist, which students of wider, though it may be in the one branch of far less profound culture, are not likely to make. The progress of archæology means the increase of the points of contact and interaction between it and other branches of the sciences of observation. It has problems to be solved, and fields to be surveyed, which can never be adequately done without the help of the botanist, the zoologist, and the geologist. The subject before us is a case in point.

I have gone carefully over all the papers on, and the references to, cup-markings in the Society's *Proceedings* since 1867, about twenty papers in number, running from a couple of pages to a hundred. This is mentioned with the view of indicating the prominent place which the subject has occupied in the work of the Society. And the literature now referred to has confirmed an impression, formed when hearing some of the papers read, that the process of verification has not kept pace with that of description. That many of the markings are natural seems to be beyond all doubt. Was there a suspicion of this in the mind of the describer; and if so, what were the means used to test his observations? If no such suspicion was felt, was the observer acquainted with the forces which are everywhere altering the surfaces of rocks *in situ*, and of large lumps detached from the rocks, and now met with as boulders? A good many of the records fail in not giving the mineral character of the stones on which the markings occur. The species named are granite, gneiss, porphyry, whin, diorite, mica-schist, primitive limestone, and sandstone—minerals peculiarly liable to present cup-like marks and

canals, not, however, differing in this respect from quartzites, clay-slates, carboniferous limestone, &c.

The rubbings and the rock specimens of natural markings which are now shown to the Society were not obtained with any thought of the purpose for which they are now used, but simply to illustrate aspects of weathering referred to year by year in lecturing to my own students. The first examples which specially struck me occurred in the face of a mass of nodular felsite near Bettwys-Y-Coed, North Wales, but not so much from the archæological as the geological point of view. Archæologically, the felsite present is a memory rather than an observation; geologically, it presented a feature of much interest, for, on knocking out a nodule, I found the nodule to be in nothing distinguishable from the mass of which it formed part. The rock belongs to the Bala series. I noticed similar features in another Silurian rock, more recently at Aberystwith, in which almost perfectly spherical nodules (one of which I show) sparsely occur—water-worn, one might almost say, but not in the present sea—though, as they are identical in grain with their matrix, they may have been formed, as sub-circular balls have been in our own sandstones, by loose material blown into, or floated into, corresponding holes on a half-dried shore. After a well-known fashion, the gradual deposits in the hollow would, when in after ages exposed to weathering influences, give a cup and ring mark. This indeed may be seen any day in many of the flagstones which form our footways—cups with rings, cups with canals, solitary cups, and even confluent cups like footprints. Now, when these flagstones were laid down they, no doubt, presented a perfectly level surface, but the fact that the material which had originally filled the holes was looser than the body of the rock in which they had been formed, made them yield more readily to weathering and to the feet of passers-by than the general surface of the stone itself would have done. Corresponding features may be noticed in Caithness flags, in connection with the presence of nodules, generally lighter in colour and harder in grain than the flags themselves. In the field, under the influence of a variety of forces, the geologist meets with many such marks, and they occur also in conditions where weathering cannot touch them, assuming, however, forms which may come into close relation with archæology. In



ROCK MARKINGS, BEN NEVIS, INVERNESS-SHIRE.

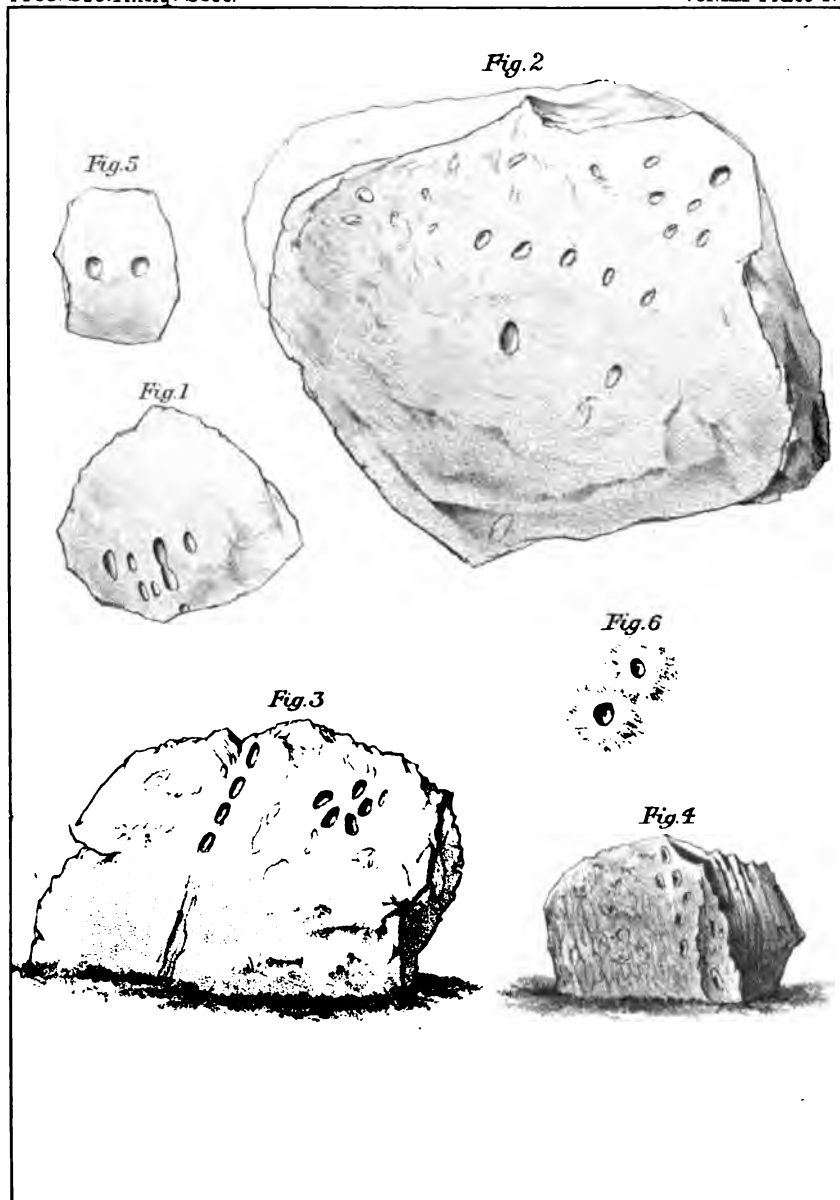
1874, John Macfie, Esq., Hope Terrace, Edinburgh, informed me that, in the sinking of a well in Vernon Street, Liverpool, lumps of sandstone were taken out which contained loose discs of a peculiar kind. He obtained a number of specimens for me, several of which are on the table. Had the surface of this work been exposed to the atmosphere, it would have presented hollows corresponding to these discs.

Every geologist knows that igneous and metamorphic rocks which present much surface to the air, the heat of the sun, and the biting frost, bear many marks corresponding to some of those mentioned. Great masses of igneous rocks are seldom homogeneous. Most lavas are found to have entangled mineral fragments lithologically different from the mass, while all may have constituents less or more easily acted on by the atmosphere. And nowhere have I seen the phenomena so well marked as in the Ben Nevis range, where, as a member of the Boulder Committee of the Royal Society of Edinburgh, I worked recently for two months. In a paper read by me to the Society in 1881, the following sentences occur:—"Two large boulders of the same mineral (coarse gneiss) lie in front of this—one to north-west, the other to south-west. They are smoothly rounded, and show in a pretty way the contorted twistings into which the original lines of bedding have been forced. On the north aspect of one of these stones are several round hollows, so very like the cup-markings of the archæologist that I was about to conclude that they were artificial, when, seeing on another stone a bit standing out from the surface, I struck it with my hammer, and it fell out, leaving the cup-mark on the stone." The bit now shown has a shallow cup in it, and when this was in its place the depression was surrounded by a well-marked ring. The rubbings of natural cups, represented in Plate III. figs. 1-10, were made from various travelled stones met with in my wanderings. One huge boulder on which some of those, I had almost said, characteristic markings with clean sharp edges occur, seemed as if it had been worked smooth on one side and had continued smooth, resisting the teeth of time. It is lithologically the same as the neighbouring rock, and has not travelled, for the comparatively smooth surface may be the effect of ice-rubbing or the result of cleavage. In the case of gneiss of uniform composition, the lines of cleavage are not

unfrequently at right angles to the original bedding, and, if there has not been much contortion, this surface does not weather rapidly; while in the case of granites, porphyries, and quartz, the cleavage-force may cut immense masses as clean as a sharp knife will do an apple. The specimens on the table show this.

When in Orkney, in the summer of 1877, I gave a good deal of time to the examination of the rocks lying between Stromness and the old churchyard, chiefly with reference to the fossil fishes they contain. The rubbings of the cups, with their connecting canal now shown, were made on the slope of these rocks towards the sea. What are they? I have a theory which need not be stated here. They are referred to simply to say that, with better reason than some illustrative figures in the literature of this subject, they might be held to represent artificial markings—cups and canals. I had not, however, even the remotest thought of this when the rubbings were made. In the course of geological work in another and widely different district, I met with cups which for a time deceived me. When following the famous limestones of the English Lake District between Grange-over-Sands and Coniston, I visited Dalton Quarry, situated between the former place and Ulverstone, and there, on the face of a large mass of rock which had been exposed for a considerable time, were some marks which I at once concluded were cup-marks; and, having made up my mind as to this, I was specially struck with the fact that in all of them there seemed strangely to be a tendency to form a canal in the direction opposite to the slope. But, before leaving the quarry, the markings were explained. These depressions were only the marks of positions that had been occupied by fossil *Productidæ*—the shells having been separated by the workmen from the matrix in which they were found. The specimen now on the table affords an admirable illustration of this. The split, revealing cup and ball, was made by two or three strokes of my geological hammer.

I am glad in this connection to quote the opinion of an able and accurate observer strongly corroborative of the evidence now submitted, as to the natural character of many of the markings which we might be tempted to set down as artificial. Dr D. Christison writes to me on the



ROCK MARKINGS, PEEBLES-SHIRE.

subject from Peebles, and forwards the drawings now submitted to illustrate his remarks.

"Happening," says Dr Christison, "to hear from Dr Joseph Anderson, that you intended to read a paper at the next meeting of the Antiquarian Society, upon markings on stones which were liable to be mistaken for 'cup-markings,' it occurred to me that you might like to see some notes and drawings of mine taken recently in this county bearing on the subject."

Plate IV. fig. 1. "The markings on this smooth-surfaced flat stone, near Tinnis Castle, could hardly be mistaken for cup-marks, but they have a singularly artificial look, particularly the one which so much resembles a slenderly-formed human foot; nevertheless, I think, there can be no doubt they are of natural origin, and the foot-like one is evidently formed by the gradual union of two cavities, through disintegration of the stone surface between them. Thus the rise of the instep is given, which contributes to the illusion."

Plate IV. fig. 2, "represents the markings on a large and conspicuous flat rock at the foot of the eminence on which stand the ruins of Tinnis Castle, and the remains of a prehistoric fort. The surface of the rock, which measures about 9 feet by 9 feet, is very rough and worn, although tolerably flat on the whole, but the oblong rounded cavities represented come out very distinctly amidst the other irregularities of the surface, when a good light is obtained. The regularity of their disposition in groups suggests strongly an artificial origin, but I take them to be natural, because they are oblong in form, shallow in depth, and because two of them, represented with darker shade than the rest, are, on the other hand, deep with perpendicular walls."

Plate IV. fig. 3, "also at Tinnis, is a very rough weathered block among many others. On the perpendicular side shown, which is 5 feet in height, are four cavities which, although not cup-shaped, must, one would think, be artificial from their perfectly linear distribution and similarity of form. But they occur in a kind of incipient furrow in the stone, which becomes more distinct lower down, and may possibly be produced by disintegration of the rock at a weak place. Besides these markings, there is a tendency to the formation of shallow cavities on the

general surface of the stone, five of which, more distinct than any of the others, assume the regular form shown in the drawing."

Plate IV. fig. 4. "At Rachanhill Fort, is a boulder, polished and glacier-scratched on the opposite side to the one shown. A large part (where the shading is) has been broken off. Eight rough, irregular, oblong, deep cavities are shown in the sketch. Two of these have besides a deep narrow slit at the bottom. I think these cavities must be artificial, the deep slits at the bottom of two of them being perhaps due to subsequent disintegration, but they are not 'cup-markings.'"

Plate IV. fig. 5, "represents what may be two true 'cups' on a flat stone, lying on a deep slope of the old fort at Lour, opposite Stobo Station. They are about $2\frac{3}{4}$ inches diameter and 1 inch deep. Perhaps a modern origin is suggested by the perfect regularity of their form and of their position on the stone."

Plate IV. fig. 6, "shows two regularly formed cups in a stone among the ruins of the so-called 'Macbeth's Castle,' Manor. One is 4 and the other 2 inches in diameter. I should have pronounced them to be true cups, were it not that at the bottom of each there is a hole, large enough to admit the forefinger, and in the case of the smaller cup this hole, 2 inches in depth, took a curved course, which could hardly have been made by art."

In volume vii. of the *Natural History Transactions of Northumberland*, &c., there is an interesting paper on "Tynedale Escarpments," by Hugh Miller, Esq., F.G.S., in which there are some singularly suggestive references to this subject. Mr Miller not only indicates how the temptation to mistake the natural for the artificial may arise, but he explains it in such a way as to excuse the observers. There is, he shows, a fundamental similarity between many of the natural and artificial markings. Both are distributed singly or in groups; in both there may be a canal, which follows the slope of the stone; and both are frequently confluent. Mr Miller's paper also contains much valuable information on weathering.

Dr Christison is inclined to believe that the two true cups to which he refers may be of modern origin, from the perfect regularity of their form. In a word, they may not have been long enough in the stone to have

suffered in shape by weathering influences. The hint is a useful one. "Three years ago," says Sir James Simpson, "my friend Dr Arthur Mitchell saw the herring fishermen (at Fetheland), in a day of idleness, cutting circles with their knives in the face of a rock, without the operators being able to assign any reason for their work, except that others had done it before them" (*British Archaic Sculpturings*, p. 122). The importance of taking into account the element of time will be readily seen. In the early part of this century granites were pointed out in Scandinavia on which were runes thought to be more than two thousand years old. These examples were regarded as unquestionable evidence that the waste of granite by weathering had not been what some geologists alleged. The only reply was, "You do not know how deep the lettering may have been originally." Curiously enough, no question was asked as to the age of the runes themselves.

The popular tendency to ascribe peculiar virtues to peculiar natural objects, to regard with superstitious awe rare and unexplained phenomena, and to ascribe unusual marks on rocks and boulders to man's art, is as strong amidst the light of present scientific knowledge as it was a hundred years ago. While this is to be regretted, it has one feature for which we may be thankful. It leads men to call the attention of scientific workers to such objects. In this way specimens of much interest, and superstitions unthought of by people of intelligence, are brought to light, and opportunities thereby occur for correcting mistakes and destroying erroneous impressions. In the progress of knowledge much has already been done in this way. Belemnites have almost ceased to be regarded as thunderbolts; the mineralogist or the palæontologist has explained the marks which led to the use of certain stones as charms, or which associated claystone nodules with the fairies; the foot-like weathering in the rock is fast ceasing to be held the footprint of the *Wirrekow* (Satan); the tick of the harmless little brown beetle, *Anobium striatum*, is now seldom thought to be to the sick a premonition of death; and even the ash tree is fast losing its celebrity as alone among the trees in attracting lightning, from its supposed connection with ancient Norse worship. More than enough, however, of such beliefs still lingers among the people, not only in remote districts of the

country, but even in or near centres of business, enterprise, intellectual activity, and enlightening science. "You will have seen a witch's styddy?" was the query put to me in a populous country town, after a lecture on some antiquarian topics. At the time, though well acquainted with the district, I had not even heard of a witch's styddy or anvil, but I am now able to show to the Society the specimen of weathering which superstition had associated with "uncanny" art. Moreover, it suggests another aspect of the subject under notice, namely, the presence of so-called crescent symbols on rocks, and proves that some of these may be natural. About twenty years ago, Mr Gowans, our present Lord Dean of Guild, when working a contract for a mineral line of railway in the parish of Shotts, found himself much out in his estimate by the occurrence of a great glacial moraine, where he had counted on the deep boulder clay of the district. Many of the stones were of great size and weight, and both they and the surface over which some of them had been carried presented features of glacial action of the most marked and interesting kind, as the lump of rock now on the table shows. I wish, however, to refer only to the numerous crescent marks that occurred among them, and which explain those on the witch's styddy. While the boulders in the moraine were for the most part the trap of the district, there were limestone blocks among them, and at one place limestone formed the surface-floor over which they had been pushed. In this limestone many large fossil shells (*Productidæ*) were embedded, with their hinge distal to the surface and their edge appearing on it. The edges, deeply blunted by the rubbing, presented to the eye crescent shapes of a remarkably definite kind. Some of these had yielded to the carbonic acid in the rain water which had reached them, and assumed a well marked crescent *intaglio*. One side of the "styddy" shows the whole cavity which the *Productus* had filled, the other side only the hollow crescent, where the edge had been weathered before the weathering influence had attacked the body of the shell. But natural crescent-shapes are often met with, which are traceable to other causes. I show two of these on one slab, from the Forfarshire Old Red Sandstone, which are held by the people of the district in which they occur to be the footprints of horses. A glance at them will lead

most to excuse those who take up this extraordinary fancy. In shape and relative position to each other, the resemblance to pony footprints is most remarkable, one of them having a mark suggestive of the impress of the frog of the hoof. It is to be feared that some of the symbols of the moon-deity of the Chaldæans may be about as widely separated from Chaldæan mythology as pony footprints are from Old Red Sandstone time.

Two other classes of natural markings are shown which present strong temptations to observers to describe them as artificial. The one class is met with on soft micaceous sandstones, the other on large pieces of flint. The former are the pits made by the common or rock limpet (*Patella vulgata*), by means of its so-called lingual teeth, in sandstone, as in the specimen before us, or in rocks in which there is much lime—the creatures, no doubt, being much helped in making the pit by the action of the carbonic acid they disengage in respiration. That there should have been doubts expressed, whether a specimen in the Museum consists of much-worn interlaced work, or may only be deeply weathered limpet pits, is suggestive from our present point of view. The circles in the flints exhibited are perfect; but how they have been formed is not apparent. They are not artificial.

The matters touched in the foregoing remarks seem to me to warrant the following propositions:—

1. There is a large and exceedingly interesting group of rock-markings, chiefly in the form of cups and rings, with or without associated canals, which are undoubtedly the work of man.

2. They occur in the British Isles, on the Continent of Europe, in Asia, Africa, and both Americas.

3. Theories as to their origin, age, makers, and meaning are many, but the evidence in support of the several theories is not sufficient for legitimate inferences.

4. There are very many natural rock and stone markings strongly resembling these, which are to be traced to weathering agencies, assisted by the presence of foreign concretions in the rocks, and also by their mineral constituents.

5. As there is good reason to believe that these natural forms have

not unfrequently been described as artificial, it is of much importance to scientific archæology that observers should put on record the instances only of whose artificial character there can be no question.

III.

NOTICE OF A SMALL CUP-SHAPED GLASS VESSEL, FOUND IN A STONE CIST AT THE PUBLIC SCHOOL, AIRLIE, AND NOW PRESENTED TO THE MUSEUM BY THE SCHOOL BOARD OF AIRLIE. BY JAMES DAVIDSON, F.S.A. SCOT., SOLICITOR, KIRRIEMUIR.

The school buildings of Airlie, Forfarshire, are situated on a sandy gravelly hillock on the north side of the highway between Kirriemuir and Alyth, and within a few yards of the road. Prior to 1865 the site formed part of a cultivated field on the farm of Newton of Airlie.

On Friday, 2nd October 1885, a workman engaged digging a drain in a line north and south between the school buildings and the road, came upon a stone cist. The cist lay east and west, right across the track of the drain, and was at a depth of between 2 feet and 2 feet 6 inches from the present surface of the ground. The cist was in a bed of pure sand, and was formed of the two sides and ends only. It had no cover and no stone bottom, and the interior was filled with sand, apparently a shade darker and rather damper than that in the bed surrounding it. The slabs of which the sides and ends of the cist were composed were of thin freestone similar to what is found in the district, about 1 inch thick, set on edge. The cist was from 3 feet 6 inches to 4 feet in length, and about 18 to 24 inches in width. Mr Taylor, the teacher of the Public School, was present at the time the cist was discovered, and to him we are indebted for this information.

Aware that stone cists had been found within the school grounds on former occasions, Mr Taylor directed the utmost care to be exercised in digging about the one referred to. The sides were laid bare, and the sand filling up the space between them was then carefully lifted out. At the west end of the cist, and about the middle of it as nearly as could be judged, the workman discovered the glass cup here figured

(fig. 1). There was a very small piece of bone about an inch and a half in length showing a joint at one end, the other end being decayed, likewise found in the cist. The cup is circular, 3 inches in diameter and $2\frac{1}{2}$ inches in depth, outside measurement, with rounded rim. It is devoid of ornament or markings of any sort, with the exception of two raised rings on the bottom of it.

The school buildings were erected in 1865, and at that time the soil on the surface, to the depth of about 2 feet at the place where the cist was found, was removed.

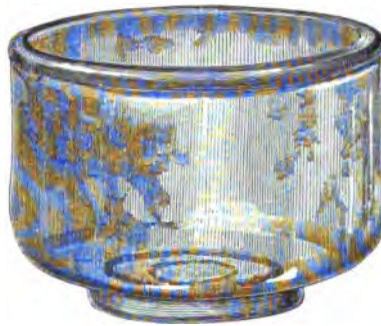


Fig. 1. Glass Cup found in a Cist at Airlie, Forfarshire
(3 inches in diameter.)

The top of the cist would thus be about 4 feet or 4 feet 6 inches below the original surface of the ground. While excavating for the foundations of the buildings in 1865, a stone cist was found about 20 yards to the east of and almost in a line with that now referred to, and it too had freestone slabs as sides. There were pieces of bone in it, but at this date we can get no further information concerning it. In the autumn of the same year Mr Taylor, while digging about 3 yards to the west of where the present cist was found, discovered a stone cist similar in construction to, but much larger than it. It lay in the same direction, east and west, had no cover and no bottom, and the sides were composed of thin slabs like the present. It contained an arm-bone and a skull in a fair state of preservation, the teeth being perfectly sound. The

interior of that cist was also filled with sand. Prior to the erection of the school buildings, a stone cist was found while the road in front of the school was being levelled.¹

The following notices of similar glass vessels were added by Dr Joseph Anderson:—

Since the receipt of Mr Davidson's paper, I have made some research among the published records of the investigations of Iron Age graves and cemeteries in Britain and the Continent, with the result of ascertaining that glass vessels of similar form have been occasionally found in them, though their occurrence appears to be somewhat rare and exceptional. On seeing the vessel itself, when it was sent to the



Fig. 2. Portion of Bottom of Glass Vessel found in a Cist in Westray, Orkney.

Museum, I was immediately reminded by its form of the fact that we have long possessed a few fragments of a glass vessel, which must have been precisely similar in shape and texture, though nothing remains of it now but a portion of the bottom (fig. 2), and a few fragments of one side of the lip. The bottom, like that of the Airlie example, has been flat, with a low circular footstand like that of a saucer, but having, as the Airlie example also has, a smaller concentric ring within the exterior ring which surrounds the base.

The lip is formed precisely in the same manner as that of the Airlie vessel, with a slight thickening round the brim. The glass is exceedingly thin and light, and somewhat iridescent from decay. This

¹ About a quarter of a mile north-west from the school is a rising ground called *Catlao*, where there is said to have been what is locally spoken of as a Beacon Tower. The foundations of this have been removed by the farmer at intervals within the last forty years. About three quarters of a mile south-west of the school is the site of the old Castle of Baikie, where there was a chapel dedicated to St John. (See Jervise, *Memorials of Angus and Mearns*, 2nd ed., ii. pp. 45 *seq.* and 199; and Jervise, *Land of the Lindsays*, 2nd ed., p. 354.)

specimen was found in a cist in the island of Westray, in Orkney, and presented to the Museum by Rev. Dr Brunton in 1827. I am informed by Colonel Balfour of Trenaby, F.S.A. Scot., that the vessel was quite entire when found, and that it was accidentally broken after it had been brought to Edinburgh to be given to Dr Brunton.

To these two Scottish specimens there is reason to believe that a third may be added. At Kingoldrum, in the neighbourhood of Airlie, in or about the year 1843, several interments were found in the course of some operations in the immediate neighbourhood of the old churchyard. In one cist, with an unburnt interment, were found a small chain of S-shaped links of bronze, and a small cruciform mounting of the same metal, its surface showing traces of enamel. At the same time, and in or about the same place, there was found a small glass vessel, which was described to me by Rev. Mr Haldane as having upright sides like a tumbler slightly rounded at the bottom, and a low circular footstand.

With these objects there was also found a bronze vessel, which has been variously described, but was no doubt analogous to one or other of the various forms of bronze vessels that have been found with similar glass vessels to be subsequently noticed. Unfortunately, the bronze vessel and the glass cup went amissing some time after they were found, and have never been recovered, so that one cannot describe their characteristics with certainty.

We have thus in Scotland certainly two, and probably three, examples of the occurrence of this variety of small cup-shaped vessels of glass, associated with interments which are presumably of Iron Age. It is unfortunate that so little is known of the circumstances and associated phenomena of these burials, because we have as yet no definite knowledge of the archæological characteristics of the interments assignable to the Iron Age of Scotland. It is in striking contrast to our absolute ignorance of the characteristics of the burial phenomena of this period in Scotland, that we find the Iron Age of Scandinavia divided into three well-marked stages, each characterised by specific differences in the burial phenomena, and illustrated in the museums and records by several thousands of carefully-investigated interments.

There are between twenty and thirty vessels of glass of various forms recorded as having been found in Iron Age graves in Norway, Sweden, and Denmark. But the only instances of this special form that I have been able to find mentioned have occurred in the island of Seeland, in Denmark. Iron Age interments with glass vessels among the grave-goods have occurred in three localities in that island. Of these three, however, only one has yielded vessels precisely similar to ours, the specimens in the other two cases, though of the same form, being ornamented with figure-designs in colour. As the circumstances of these discoveries are interesting, I will state them as shortly as I can.

In a long low gravel mound at Bavnehoi, in the island of Seeland, a number of interments were discovered at various times between 1828 and 1835. As no one capable of making exact observations was present on any of these occasions, it is not known which of the objects were associated with the several interments, but the objects that were recovered from the mound for the most part found their way in time to the Museum at Copenhagen, and are there preserved. The interments were unburnt, and among the articles which had been deposited with them were four spiral rings of gold, two fibulæ in bronze (one bearing on the back a woman's name in runes), a long hair-pin of bronze with ornamental head, two round-backed single-edged combs of bone, a number of beads of variegated or enamelled glass, a drinking-horn of glass ornamented on the exterior surface with raised thread-like filaments formed in the substance of the glass, a tall conical vessel of green glass, also ornamented on the exterior with filaments of the same substance, and having a short round foot-stalk and circular base like a wine-glass; a pail of bronze, with a swinging handle looped to ears projecting from the rim, the sides vertical, but rounding into a narrow circular footstand, and the rim ornamented with a band of wild animals, and foliage in a style which shows traces of classical influence; a deep bucket-shaped vessel of bronze, also with a swinging looped handle, but plain; and last of all, a wide shallow caldron-shaped vessel of bronze, with upright sides and a projecting spout, which has a cover of bronze extending over one-third of the diameter of the vessel. Within this caldron-like vessel of bronze there were a pair of bronze vessels, with long flat handles and

bowls shaped like saucepans, one fitting into the other, and the upper one pierced with innumerable holes as a strainer; two goblets of silver, the bowls round, the brim vertical, and ornamented with figures of animals, the footstalk short and wide, and resembling that of a wine-glass; and lastly, a small glass vessel, with low footstand and vertical sides, precisely resembling this one from Airlie.

The objects found at Varpelev, in the same island, were also with an unburnt interment, and consisted of a spiral finger-ring of gold; a pair of bronze strainers, one fitting within the other as in the former case; a bronze pail, with a swinging handle exactly similar to that described from Bavnehoi; and two glass vessels of the form of the one found at Airlie, but ornamented with figures of animals in colour.¹

The objects found at Thorslunde, in the same island, were also with an unburnt interment. They consisted of some plaques of silver, possibly portions of a goblet; two round-backed single-edged combs of bone; fragments of a bronze vase or saucepan; a pair of long-handled strainers of bronze; and three vessels of glass of this form, but ornamented with figures of men and animals in colours, one representing a combat of gladiators. Mr Engelhardt remarks on this circumstance, that since these shows of fighting gladiators came into fashion under Nero, and were absolutely prohibited by Honorius, the vases on which they are represented were probably made between the dates of these two reigns (A.D. 50–425); and as these do not appear to be the products of provincial art in a period of decadence, they must be assigned to about the fourth or fifth century.²

¹ "Varpelev Fundet," af C. F. Herbst, *Annaler for Nordisk Oldkyndighed og Historie*, 1861, p. 312.

² "Statuettes Romaines, et Autres Objets d'Art du Premier Age de Fer," par C. Engelhardt, *Memoires de la Société Royale des Antiquaires du Nord*, 1872–1877, p. 57.

IV.

NOTICE OF A LARGE CINERARY URN, RECENTLY DISCOVERED ON
EASTER GELLYBANK FARM, NEAR KINROSS, AND NOW PRE-
SENTED TO THE MUSEUM BY MR HAIG OF BLAIRHILL. BY
ROBERT BURNS BEGG, F.S.A. SCOT., KINROSS.

Having learned from Mr David Kennedy, farmer, Easter Gellybank, on 10th November last, that he had exposed a cinerary urn while ploughing in one of his fields, I went to the farm on behalf of the proprietor of the lands (Mr Haig of Blairhill), accompanied by Mr David Marshall, Kinross, a Fellow of the Society.

At a distance of little more than a mile to the south of the town of Kinross, we found the spot indicated by Mr Kennedy. It is situated in a field to the south of the public road leading from Kinross to the village of Cleish. We found the urn embedded in a slight eminence near the fence between the field and the road. It had been partially laid bare by Mr Kennedy's plough, but had not been in any other way moved or disturbed.

On examining the urn before proceeding to uncover it, we found that it had been originally deposited in the ground in an inverted position, and that the plough had entirely removed the bottom of the vessel, leaving it and its contents otherwise intact. Through the hole which the plough had formed, we found that the urn was about a fourth part filled with calcined bones. We also found that a quantity of soil had got into it through the hole made by the plough. Having removed with great care the soil all round the urn, we contrived to lift it quite entire, as well as to secure the whole of its contents. The urn (fig. 1) proved to be a very large and perfect specimen of the usual coarse and imperfectly baked clay, and measured $16\frac{1}{4}$ inches in height by $12\frac{3}{8}$ inches in diameter at the mouth. The ornament round its rim was of the usual character and design, and appeared to have been made with a pointed implement. We took very special care to examine the subsoil in which the urn was embedded, and we satisfied ourselves that the substratum around the deposit had never been disturbed. There was no

trace of wood ashes at the bottom of the hole, although there were traces of them among the contents of the urn. The bottom of the urn in its original inverted position was not more than nine inches or a foot below the present surface of the ground, but originally the eminence in which it was buried must have been fully a foot or 18 inches higher than it is now, the successive ploughings of the field during past centuries having



Fig. 1. Urn found at Easter Gellybank, Kinross (16½ inches in height).

no doubt gradually transferred a considerable quantity of the original surface down into the adjoining hollow. After carefully securing the urn and its contents, I carried these with me to Kinross, to await Mr Haig's instructions. While they were in my custody, I carefully and

minutely examined, along with Dr Oswald, surgeon, Kinross, the whole contents of the urn, in the hope of finding among them some deposit besides the bones. In this we failed, but from his inspection of the bones, Dr Oswald was very decidedly of opinion that they formed the remains of more than one fully-developed human body. We only found two teeth, and from this fact, as well as from the appearance of the soil under and around the urn, I am of opinion that cremation may not have taken place at the spot where the urn was deposited. On receiving Mr Haig's instructions, I lost no time in forwarding the urn and its contents to Dr Joseph Anderson, for the purpose of its being deposited in the National Museum. Having learned from Mr Kennedy that on a previous occasion, while ploughing near the spot where the urn was found, he had turned up one or more small fragments of pottery similar to that of which the urn was composed, I considered it my duty to make some inquiry as to whether or not any deposit of a similar character had ever been discovered in the neighbourhood, and I was so fortunate as to find that about forty years ago an urn similar in character, though smaller in size, had been unearthed within a few yards from where the urn above described was discovered. Mr David Barclay, now farmer at Pittendreich, in the county of Kinross, whose late father was sometime tenant of the farm of Easter Gellybank, made to me a very minute and thoroughly reliable statement as to the finding of the urn on that occasion. He was then engaged in assisting his father on the farm, and while rooting out an old thorn tree which grew on a slight eminence near the side of the public road, he came upon a portion of an urn buried a foot or eighteen inches under the soil. It was only a fragment, but it was quite of sufficient size to indicate its character, and besides the impression of the portions of it which had been previously removed could be distinctly traced in the subsoil. There were no traces of the contents of this urn, these having probably been scattered at the time the earlier portions were removed.

This deposit is the first of its kind which has yet been discovered in the immediate neighbourhood of Kinross, but it forms only one of many similarly interesting discoveries which have been made within short distances to the west and south in the same locality, viz., at Craigton

Farm, about a mile to the west, where one or more urns were some years ago found in a mound lying to the north of the same line of road,—at Coldrain, about half a mile still farther to the westward, where a curious underground building of ancient construction in a large mound which forms a prominent object in the district has been laid bare,—and at Shanwell, about two miles to the northwards, where during the past year three cinerary urns, one of them containing an oval bronze blade, were discovered in a gravel mound.

These, as well as other previous discoveries, all indicate the county of Kinross as a locality not unworthy of some archæological research.

MONDAY, 8th March 1886.

ARTHUR MITCHELL, M.D., LL.D., in the Chair.

A Ballot having been taken, the following Gentlemen were duly elected Fellows :—

DONALD CAMPBELL, M.D., Craigrannoch, Ballachulish.

JAMES DAVIDSON, Solicitor, Kirriemuir.

THOMAS WATSON GREIG of Glencarse.

CHARLES RITCHIE, S.S.C., 20 Hill Street.

Rev. J. B. A. WATT, Minister at Cadder.

The following Donations to the Museum and Library were laid on the table, and thanks voted to the Donors :—

(1) By Dr R. H. GUNNING, F.S.A. Scot., through Professor DUNS, D.D., F.S.A. Scot.

Idol Human Head of the Macas Indians of Ecuador, prepared by abstraction of the bones and shrinkage of the integuments till the head becomes the size of an apple. [See the subsequent communication by Professor Duns, D.D.]

(2) By Mr WILLIAM STEVENSON.

Knocking-Stone of greyish sandstone, 18 inches in height and $18\frac{1}{2}$ inches in average diameter, having a circular cavity $11\frac{1}{2}$ inches in width and $9\frac{1}{2}$ inches in depth. It is known to have stood for at least fifty years beside an old house in the village of Prestwick, Ayrshire. In addition to their use as "Knocking-Stones" for husking pot-barley, these large stone vessels were also used for such other purposes as bruising malt for home-brewing, for crushing the succulent shoots of the whin or furze bushes for feeding horses in winter, and also for certain operations in connection with the scouring of flannel or home-made plaiding.

(3) By His Grace The DUKE OF HAMILTON.

Remains of a Skeleton found in a cist at Knockankelly, Arran. [See the subsequent papers by Dr Jamieson and Professor Cleland.]

(4) By ALEXANDER MACDONALD, Brodick, through Dr J. JAMIESON, Glencloy, Arran.

Five Photographs of the Remains, Urn, &c., from a cist at Knockankelly, Arran. [See the subsequent papers by Dr Jamieson and Professor Cleland.]

(5) By Mr JAMES GALL, Mountgarswood, through Mr JOHN BORLAND, F.S.A. Scot.

Wedge-shaped Axe of whinstone, $9\frac{1}{2}$ inches in length by $3\frac{1}{2}$ inches in breadth, and $2\frac{1}{2}$ inches in thickness, the hole for the handle partially perforated, and reaching to a depth of half an inch on one side and $1\frac{1}{2}$ inches on the other side. It was found at Blindburn, Dalgain, parish of Sorn, Ayrshire.

(6) By Mr IVIE M'ILWRAITH, Kirklauchline, Wigtownshire.

Hammer-Stone, being an oblong rounded pebble of greywacke, $4\frac{1}{2}$ inches in length by $2\frac{1}{4}$ inches in diameter, abraded by use at both ends, and encircled by a slight groove in the middle, from Kirklauchline, parish of Stoneykirk, Wigtownshire.

(7) By ROBERT GLEN, F.S.A. Scot.

Long Spear of hardwood, and two Clubs, from the South Pacific.

(8) By WILLIAM MACKAY, F.S.A. Scot.

Transactions of the Gaelic Society of Inverness. Vol. XI. 1884-85.

(9) By GEORGE HAY, F.S.A. Scot., Arbroath.

Aberbrothock Illustrated; being the Round O Etchings in Miniature.
By John Adam. With Historical and Topographical Notes by George
Hay, F.S.A. Scot. Arbroath, 1886.

(10) By the SMITHSONIAN INSTITUTE, Washington, United States.

Publications of the Bureau of Ethnology. Vol. III. Folio, Wash-
ington, 1885.

(11) By ROBERT BROWN, jun., Burton-on-Humber.

The Unicorn, a Mythological Investigation. 8vo.

Remarks on the Gryphon. 4to, 24 pp. Reprint from *Archæologia*.

On a German Astronomico-Astrological MS., and Signs of the Zodiac.
4to, pp. 24. Reprint from *Archæologia*.

(12) By J. C. ROGER, F.S.A. Scot.

The Accidens of Armorie. By Gerald Leigh. London, 1591.

The Elements of Armories. By Edward Bolton. London, 1610.

The Compleat Gentleman. By Henry Peacham. London, 1634.

The Eikon Basilike. London, 1649.

Discourse and Defence of Armory. By Edward Waterhous. London,
1660.

Honor Redivivus, or an Analysis of Honor and Armory. By Mat.
Carter. London, 1660.

A Help to English History, &c. By P. Helyn, D.D. London, 1671.

An Essay on Additional Figures and Marks of Cadency. By Alex.
Nisbet, Edinburgh, 1702.

The Elements of Heraldry. By Mark Anthony Porny. London, 1765.
Compleat Set of Maps of all the Counties of England. Fleet Street,
N.D.

The following Communications were read :—

I.

NOTICE OF THE REGISTER OF LINDORES ABBEY, A THIRTEENTH CENTURY SCOTTISH MS. ON VELLUM, IN THE LIBRARY AT CAPRINGTON CASTLE, AYRSHIRE. BY THOMAS DICKSON, LL.D., FOREIGN SECRETARY.

The Register of the Tyronensian Abbey of St Mary and St Andrew of Lindores, now exhibited to the Society by the kind permission of its owner Mr W. C. Smith Cuninghame of Caprington, was discovered about a fortnight ago by Mr Cochran Patrick of Woodside, when on a visit at Caprington Castle. It is not known with certainty how the manuscript found its way into Ayrshire ; but it is conjectured that it may have been acquired by Sir John Cuninghame when he was engaged, towards the end of the seventeenth century, in collecting the library, which is still in part preserved at the family seat, or, with more probability perhaps, that it may have come nearly a century earlier through the marriage of John Cuninghame of Brownhill, father of the above-mentioned Sir John, with Janet, fourth daughter of Patrick Leslie, commendator of the abbey and first Lord Lindores.

The volume consists of eighty-six leaves of vellum, measuring $7\frac{1}{2}$ by 5 inches. Its ancient binding is now so dilapidated that only a part of one of the oak boards remains attached to it, and their leather covering has disappeared, with the exception of a minute fragment only sufficient to show that its colour was red ; still the stout leather bands and the strong sewing are unbroken, and the book remains firm and well preserved. The first twenty-six leaves form five unequal gatherings, from which eight or nine leaves have been cut away, apparently because they had been written upon, suggesting either that the volume was at first devoted to a different purpose, or that this first

portion of it had once formed a part of another book. The remainder of the volume consists of five equal gatherings, each containing twelve leaves.

At the commencement of this latter part, viz., at the twenty-seventh leaf, is the actual beginning of the Register, from which point to the seventy-second leaf it is written in a fine uniform hand of the middle of the thirteenth century, each page containing twenty-five lines, with careful ruling, the titles of the charters rubricated, and the initial letters red and blue or red and green alternately. This part of the Register contains eighty-nine charters and other instruments and, following these, fourteen papal bulls, the latter in chronological order, the former grouped with reference to the granters or the subjects to which they relate. The design of the writer probably was to register all, or at least the more important, grants which had been made to the abbey down to the time of writing,—apparently about 1260,—but here, as in many such registers, not a few writs of importance are omitted, which have been added afterwards by other hands.

On a blank space between the charters and the bulls, and on the remaining fourteen leaves of the volume, as well as on the twenty-six leaves at the beginning already referred to, the series of charters and other documents, still mostly of the thirteenth century, is continued in various hands of the period.

The whole number of documents which the volume contains is 153, many of which are now made known for the first time, and throw a considerable amount of new light on the early history and endowments of the abbey. The information hitherto available on this subject has been derived almost entirely from a manuscript preserved in the Advocates' Library, which was printed for the Abbotsford Club in 1841, under the title of the Chartulary of Lindores, with an appendix of documents collected by the editor Mr Turnbull. The manuscript however, has no proper claim to that title, being merely a transcript, made apparently so late as the time of James IV., of twenty-five documents relating to the abbey and its burgh, ranging in date from the end of the twelfth century to the beginning of the sixteenth, and selected without any appearance of method. It contains two or three early charters not found in the Register. The writer probably made his copy from the originals.

The Register begins with a charter of William the Lion, granting to his brother, David, earl of Huntingdon, the earldom of Levenaus, the lands of Lundors, Dundee, Forgrund and Petmothel, Neutyle, Fintrith, Rochiod, Inverurin, Munkegyn, Bouerdyn, Durnach, Uuen, Arduuen, Garviach, and Merton in Lothian "near the Maidens' Castle." Following this is a charter bearing the title "*Magna carta comitis David de fundatione monasterii*,"¹ in which the Earl sets forth that, having founded an abbey at Lundors, of the Order of Kelso, in honour of God, the Virgin Mary, and St Andrew the Apostle, for the souls of his grandfather David I., his father Earl Henry, his mother the Countess Ada, king Malcolm and king William his brothers, Queen Ermegarde and David his son, he has granted to it the church of Lundors, with the land thereto belonging, the lands on the west side of the stream flowing from the loch of Lundors, with the mill of the same, its thirlage and multures,² the island called Redinche (Mugdrum Island), with its fishings, saving his yare of Colcrik and the pasturage of the island; the church of Dundee, with a toft in the burgh:—beyond the Mounth, Fintrith (Fintry), with its church; in Garioch, Lethgavel and Malind, the church of Inverurin, with its chapel of Munkegin

¹ The date of the foundation of the monastery, according to Fordun, on whose authority chiefly it rests, was 1178. The Short Chronicle at the end of the Royal MS. of Wyntown gives 1177. The accuracy of this date has been called in question by Dr Laing, in his excellent History of Lindores and its burgh, on the ground of the improbability that so long an interval should have elapsed between the foundation and its confirmation by Innocent III. in 1198. This consideration, however, cannot be strongly insisted on, so long as it is uncertain when the first bull of confirmation was granted. The Register makes known for the first time one of Celestine III., dated in 1195, and it is just possible that there may have been one earlier still. On the other hand, the doubt receives some countenance from the fact that, so far as the dates of Earl David's grants can be approximately ascertained, the charter in the Register, entitled "*Magna carta de fundatione*" was granted after 1189 and before 1199; and that which was printed by Mr Turnbull, as the foundation charter, from the original in Sir James Balfour's collection, is not of earlier date. It may be added, that the letter of Roger, bishop of St Andrews, by which, at the request of Earl David, he granted to the abbey the church of Lundors "*ad proprios usus*," free of corrodies, hospitias, synodalia, can and conveth, "*cum dignitate pacis*," &c., appears to have been given after 1198.

² With the provision that, in an exigency, he might avail himself of the abbey mill, or the abbot of his, without payment of multures.

(Monkegie), the churches of Durnach, Prame (Premnay), Rothmuriel (Christ's Kirk), Inchmabanin (Insch), Culsamuel (Culsalmond), and Kilalcumund (Kinethmont), with the chapels, lands and tithes thereto belonging; also the whole of his land in Perth called the Inch, with a toft there held of him by Everard the Fleming, a ploughgate of land in Balemagh, given, "cum corpore suo," by his daughter Ada, wife of Malise, son of Earl Ferteth of Strathern; a toft in Inverurin, and the tithe of all his profits and pleas within his own lands and without beyond the Mounth, and of everything titheable that he possessed there at the date of this grant. By other charters he also bestowed on his new foundation the churches of Wissenden and Cunington,¹ in the diocese of Lincoln, the lands of Pethergus (Witheston) and two oxgangs in Pethannot in the Mearns, and freedom to take from his quarry of Hirnsyde stone for the building of their church and other purposes as much as they required.

In the lifetime of its founder the monastery received from King William the grant of a toft in each of the following burghs, viz., Berwick, Stirling, Crail, Perth, Forfar, Montrose, and Aberdeen. The church of Mothel (Muthil), an old seat of the Culdees, with its lands, tithes, and offerings, was bestowed upon it by Malise, son of Ferteth, earl of Strathern, and son-in-law of the founder,² and the church of Lescelyn, with the lands and tithes thereto belonging, by Norman, son of Malcolm, constable of Inverury, which gift was afterwards confirmed by his son Norman de Lescelyn.³ Within the same period William de Wascelin and his wife Mabilia gave to the monastery an oxgang in

¹ The churches of Whissendine, in Rutland, and Conington, in North Huntingdon. Earl David had a castle at the latter place.

² Malise's charter of the church of Mothel is engrossed on the last page of the Register, in a hand apparently of the time of Robert I.

³ One of the witnesses of the charter of confirmation by Norman de Lescelyn, which is dated at St Nicholas Church, Aberdeen, "in crastino S. Bartholomæi Apostoli (25th Aug.) 1243," is Richard Veyrement, regarding whose possible identity with the historian Veremund, mentioned by Fordun as one of his authorities, see Fordun, ed. Skene, l. xxxviii. Master Richard Verement, "Keledeus S. Andree," doubtless the same person, is mentioned, in 1250, in a bull of Pope Innocent IV. relative to a dispute about the appointment of a canon to a prebend there, in succession to a Culdee.—Theiner, *Vetera Monumenta*, p. 53.

Neutyle, appointing that, wheresoever in Scotland their deaths might take place, they should be conveyed to Lundors for sepulture, indicating probably that they had been received into confraternity by the brotherhood. This grant was confirmed by Robert de Griffin and his wife Mabilia, with the addition of a toft and an acre of land in Neutyle, and freedom to the monks and their tenants there from culture and the work of the mill. Robert de London, illegitimate son of King William, gave a toft in his burgh of Inverkeithing, William de Camera a mark of silver yearly from the ferme of his town of Little Hameldun, and William de Muntfort half a thousand cured herrings yearly, to be delivered to them out of the ferme of his ploughgate of land in the burgh of Crail.

The son of the founder, John the Scot, earl of Huntingdon, and subsequently also of Chester, confirmed all his father's gifts, and granted besides to the abbot and convent land in Lundors for the enlargement of their garden, an annual-rent of 20s. from his lands which lay between the burgh of Inverury and the bridge of Balhagardy, a toft in that burgh, another in Inverbervy, and a third in Dundee adjoining St Clement's toft there, with a fishing in Tay. The tithes bestowed on them by his father of his lands and other possessions in Garioch, the payment of which had been allowed to fall into arrear from the time when Simon of Garentuly had become his bailie, were compounded for by a single payment of £66, 0s. 1½d., and an order was issued to the bailie to pay them in time to come, as they had been paid in his father's time.

Henry of Brechyn, natural son of Earl David, having been received with his wife Juliana into confraternity by the abbot and convent in full chapter, gave to them an annual-rent of 20s. from his lands of Lundors, and appointed that he and his wife should, on their death, wheresoever it might occur, be conveyed to Lundors for burial. His son and successor William of Brechyn, having set up a private chapel in his castle of Lundors, came under a formal obligation to the abbot (1248) that his chaplain should render canonical obedience to the mother church of Ebedyn (Abdie). Having also built a mill for the use of his tenants on his lands of Lundors, Bondington, and Rynd, which were thirled to the abbot's mill, as the mill of the "shire" of Lundors, a dispute arose in consequence of the withdrawal of multures, which was settled by the

release of these lands from thirlage, on his granting an obligation to pay to the monastery 33s. 4d. yearly out of the said lands, and engaging that his mill should not be suffered to impede the flow of the stream to the Abbey mill.

From the earls of Strathern the abbey enjoyed both favour and protection. Malise, son of Earl Ferteth, in addition to other gifts already mentioned, granted to it the lands of Rathengothen (Redgorton?), which appear to have extended to a half davach, and his brother Earl Gilbert confirmed the grant. Of the conveth and rent which the bishop and chapter of Dunkeld had from these lands "ad opus makleins¹ et scoloc," they gave quitclaim to Lundors, on condition that they should receive from the heirs of Malise an annual-rent of 4s. from the lands of Hure. From Fergus, son of Earl Gilbert, the abbot and convent had a charter of the lands of Fedale in Kathermothel, in exchange for the second tithes of his cane and rents of Strathern and Hure, which they had by gift of his uncle Malise, and also of the lands of Beny and Concrag, with a confirmation of the right of common pasture in Cotken in Kathermothel. These gifts his brother Earl Robert and his nephew Earl Malise subsequently confirmed.

The church of Muthill, as has been already mentioned, was given to the Abbey by Malise son of Earl Ferteth, and it appears among the possessions confirmed to it by Pope Innocent III. in 1198. Early in the following century a question arose between Abraham, bishop of Dunblane, in whose diocese it was, and Abbot Guido with regard to their respective rights in that church, which was long and keenly discussed before Simon, prior of St Andrews, John, prior of May, and Laurence, archdeacon of St Andrews, to whose judgment the cause had been referred. Ultimately Bishop Abraham, with consent of Gilbert, Earl of Strathern, and Robert his son and heir, Gilbert, archdeacon of Dunblane, with the clergy of the same, and Elphin, prior of Inchaffray, on the one part, and the abbot, with consent of his convent, on the other, abjuring

¹ In the early Celtic Church of Scotland, as of Ireland, the lector or teacher was known as *ferleighinn*, *vir lectionis*, while the scholar or student was *macleighiun* (pronounced *maclane*), *filius lectionis*, and, in a subordinate degree of proficiency, *scoloc*, *scholasticus*.—*Note from Bishop Reeves.*

all right of appeal, remitted the whole question to William, bishop of St Andrews, with a view to the arranging of the terms of a peaceable and lasting settlement. As the result of his arbitration, the abbot and convent resigned their charters of Muthill, and renounced to the Bishop of Dunblane all right which they had therein by the gift of Malise, son of Earl Ferteth, receiving as compensation for the surrender an annual-rent of ten marks, in respect of which were assigned to them the town of Eglesmagril, and the church of the same, together with the tithes of Clethenes, Gilbert, earl of Strathern, taking upon him the military service due for Eglesmagril, and the Bishop of Dunblane all other burdens. In connection with this settlement, "*Macbet rex scholarum*¹ *de Dunblayn et scolastici ejusdem loci*," "*Malduiny rex scholarum de Mothel*," and the scolocs of the same, and the clerics of Methfen, granted severally to the abbot and convent letters of quitclaim of the conveth which they were in use to enjoy from the town of Eglesmagril, in consideration of an annual-rent of 2s. to be paid to each by the Bishop of Dunblane.

The arrangement thus made did not last long. In 1233 the see of Dunblane was filled by Bishop Clement, a man of considerable energy and ability. On his accession he found the revenues of his church very seriously dilapidated, through the spoliation to which they had been subjected during a prolonged vacancy of the see and the supineness of some of his immediate predecessors. To such a length had this gone that the church itself was quite dismantled and out of repair; there was no college, divine service was performed only by a chaplain (*capellanus ruralis*), and the bishop's own revenues were not sufficient to afford him a half-year's maintenance.² In addressing himself to remedy this state of matters, one of his first steps appears to have been to re-open the settlement made with regard to the church of Muthill, which he reclaimed against as most prejudicial to the church of Dunblane. The question thus moved was referred by the Pope to the judgment of the bishop, chancellor, and treasurer of Glasgow, who

¹ On the rector scholarum and scolocs, see paper "On Scholastic Offices in the Scottish Church in the 12th and 13th centuries," by Dr Jos. Robertson, *Misc. of Spald. Club*, vol. v.

² *Registrum Vetus de Aberbrothok*, p. 176. During this period of the decadence of the church of Dunblane, the church of Muthil had grown in importance.

found (in 1235) that the arrangement appealed against had been made honestly and in good faith; but that the compensation awarded to Lundors was excessive in amount. They accordingly ordained the abbot to pay to the bishop five marks yearly.

Among the witnesses to the documents connected with these proceedings are found, in 1235, the names of Maurice prior of the Culdees of Mothel, Andrew prior of the Culdees of Abirnithi, and Lucas vicar of Mothel; and in 1239, Gillekatan, chaplain and Padyr "presbyter de Mothel."¹ A papal bull contained in the register marks a step in the gradual absorption of the Culdee order in Scotland into the settled organisation of the Roman Church, which had been in progress from the early part of the twelfth century, and was now approaching completion. The church of Dundee, of which the patronage had been granted to Lundors by Earl David, their founder, was confirmed to them "ad proprios usus," by the Bishop of Brechin, in whose diocese it was. This was further confirmed, in 1250, by Pope Innocent IV., with this express provision, that no objection should ever competently be raised against the validity of this grant on the ground that the Culdees of the Brechin chapter had become canons:—"Ex eo quod fratres, qui consueverunt esse in ecclesia Brechinensi, Kelidei vocati fuerunt, nunc, mutato vocabulo, sunt canonici nuncupati."

From the early days of the monastery, its neighbours the Hays of Errol appear among its steadfast friends and benefactors. Sir David de Haya granted to it² a third of his draw-net fishing in Tay on the banks of Glesbanyn (Clashbennie) and Rugesablun,³ over against Colcrik; Gilbert, eldest son of Sir David, confirmed his father's charter,⁴ and granted in

¹ In the time of Laurence, bishop of Dunblane, we find the name of Patrick rector of Mothel; in the time of Bishop Simeon, Malpol prior of the Culdees of Mothel, Michael rector and Malcolm and Sithach Culdees of Mothel; in the time of Bishop William, Malpol prior of Mothel, Michael rector of the same, and his chaplain Macbeth; in the time of Bishop Jonathan, Malgell prior, Gillemichel rector; and in Bishop Abraham's time, Malkirg prior.—*Charters of Northberwick, Register of Cambuskenneth and Reeves, Culdees of the Brit. Islands.*

² The charter contains the names of his wives Ethna and Eva.

³ *Rouge sablon*, the red sand bank. These banks are continually shifting. The locality of this one is unknown, and the name has disappeared.

⁴ The charter mentions his wife Edoyne.

addition a third part of his fishings on Joymersands; Robert and Malcolm, his brothers, rectors of Errol, added the tithe of the draw-net fishing belonging to the monastery on the same banks; and, at a later date, David de Haya, also rector of Errol, confirmed the gift of his predecessors Robert and Malcolm, with the further grant of the tithe of the monks' own fishings on Joymersands; John de Haya, also brother of Sir David, afterwards of Ardnaughton, with his wife Juliana (de Lasceles), conveyed to the abbot and convent their right in a toft, in Perth, which Alan de Lasceles had sold to Teodoric, the dyer there.¹

In 1236 King Alexander II. gave to the abbey of Lundors the lands of Wester Fedale, in the thanage of Auchterarder, in exchange for the land in Perth called the Inch, which they had by gift of Earl David, and the lands of Dunmernocho in Strathtay, which he had himself given to them; and the boundaries of these lands were perambulated in 1246, in the time of Sir John Hay, sheriff of Perth, by the following men of assize of the neighbourhood:—Patrik Ker, Simon of Fedale, Gillemury son of the said Simon, Simon Dereth, Gillebride and Gillefalyne his son, Gillecrist MacHatheny, Gillecrist Macmorehethac, Gille Ethneny, and Gillicostentyn.

In the year 1248 Sir William de Campania granted to the monastery an annual-rent of three marks out of his lands of Stoke in Leicestershire, for a mass to be said daily, at St Nicholas' altar in their church, for the soul of his father Robert,² who was buried there. Payment of this having been suspended on the death of the granter, a litigation ensued between his son Robert de Campania and the abbot, which was terminated by a compromise (1260), the abbot and convent consenting to remit part of the arrears, and to receive their annual-rent in time to come out of the lands of Borg in Galloway, instead of Stoke.

Sir Bartholomew the Fleming gave to their church of St Drostan of Inchmabanin, a toft and two acres in his town of Ravengille, and bound

¹ Among the witnesses to the charter are Arnald the dyer, and Serlo the tailor.

² Robert de Campania was steward to John the Scot, Earl of Huntingdon. The witnesses to this charter were Sir John, Earl of Chester and Huntingdon, Sir Henry of Strivelyn, Sir Henry of Brechyn, Sir Ralph de Campania, Sir Geoffrey of Appleby, Sir Tebald de Bellus, Sir Hugh Fitun, Sir Ralph de Saye, Sir Anketyr, Sir Peleryn, Hugh and Peter, clerks, and Nicholas of Inverpeffyr.

himself that the said church should not suffer loss in consequence of his having set up a private chapel.¹

For relief from the second tithes with which his lands beyond the Mounth were burdened in favour of Lundors, by his grandfather Earl David, Sir Henry of Hastings conveyed to the abbot and convent his town of Flandres there; and Goscelin de Balliol redeemed the lesser tithes of his lands in Garioch, and of those held by the Earl of Marr of John of Balliol, by the grant of an annual-rent of five marks. In like manner, Robert de Brus, grandfather of King Robert I., in exchange for the second tithes of his lands in the same lordship, gave to Lundors his town of Williamstown there, and his lands of Bondes in the parish of Inverury.² He also, in 1248, confirmed the gift which his mother Ysabella, daughter of Earl David, the founder of the abbey, had bestowed upon it, of her messuage of Cragyn near Dundee, with the lands

¹ Another instrument in the Register affords an illustration of the general nature of the conditions made with those who obtained sanction to the erection of chapels for the convenience of themselves and their households and neighbours. It is an agreement entered into at a Synod held by David, bishop of St Andrews, at Perth, 2nd June 1248, in settlement of a dispute between the abbot and convent of Lundors and Sir Henry of Dundemor, with reference to his chapel at Dundemor (Denmuir). The terms of the agreement were that Sir Henry's chaplain should receive by the hands of the chaplain, who ministered for the time in the mother church of Ebedyn (Abdie or Lundors), twenty-five shillings yearly, binding himself to be faithful to the said church, and to pay to the same all the offerings made in his chapel; that all the parishioners of Dundemor, saving Sir Henry and his household, should present themselves three times yearly in the said mother church, viz., at Christmas, Easter, and St Andrew's day, and should there alone receive the sacraments; and that the said Sir Henry should cause the chapel to be becomingly served, and maintain the chaplain in all necessities, asking nothing from the abbot and convent but the foresaid yearly stipend of twenty-five shillings, and the first equipment—*ornamenta*—books, vestments, and chalice for the chapel—maintaining the same at his own expense thereafter. Accordingly, on Sunday, 4th May 1253, Sir John of Dundemor formally received at Ebedyn, in presence of witnesses named, "*calicem argenteum, unum missale in quo continetur psalterium, ympnarium, legenda, et antiphonarium et gradale et totum plenaryum servitium totius anni et vestimentum plenaryum ad missam celebrandam.*"

² The grant was confirmed by Alexander III. in 1261. The quitclaim of all the second tithes of his lands beyond the Mounth, granted to Sir Robert de Brus by abbot Thomas and the convent of Lundors, is preserved among the Duchy of Lancaster charters.—*Calendar of Documents relating to Scotland*, ed. Bain, i. 445.

thereto belonging, together with the Mylnetown and Abrahamstown, for support of a monk to say mass in the abbey church for herself and for her ancestors and successors.¹

About the year 1262, Roger de Quincey, earl of Winchester and constable of Scotland, whose principal seat in Scotland was at Leuchars, granted to the monastery the church of Cullessey, on the retirement or decease of the rector, Adam of Malcarviston, provided they could obtain it "in proprios usus." Gamelin, bishop of St Andrews, at once granted this, and appears to have also procured the immediate retirement of the rector,² whose letter of demission of the benefice is dated only a few days after the bishop's grant.

Earl Roger granted them also, at an earlier date (1247), two hundred loads of brushwood yearly from his moor of Kyndeloch, with free passage thither, and to the moor of Edyn, with liberty to dig peats in his moss of Monegre, and three acres of ground there for drying and stacking the same. From Elena, lady of Kyndeloch, relict of Sir William of Brechyn, they had a similar gift of two parcels of land for the same purpose in her tenement of Kyndeloch; and Conan, son of Henry, earl of Atholl, gave them leave to take firewood from his woods of Tulyhon, as much as they required. They had also the right to cut timber in the woods of Glenlichern and Curelundyn in Strathearn.

Besides the numerous grants to which reference has been made, the Register contains the record of many others of equal interest by early benefactors of the abbey, such as Alan Durward, David of St Michael, Simon of Garentuly, John of Cockburn, Magnus of Monorgund, Richard of Leycestre, Roger de Berkeley, Reginald and Adam de Warrenne, Malcolm of Kynspynethin, and his wife Marjory, Reginald le Chen elder, Ralph de Lasceles, and King Robert I. Notwithstanding the considerable possessions which the monastery had thus acquired during the first hundred years of its existence, it appears from a writ engrossed in the Register that, early in the fourteenth century, its revenues were found to be so seriously impaired, through reckless mismanagement on the part of the abbots and losses by war, as to be barely sufficient

¹ The Lady Ysabella died in 1251.

² The rector was also provost of the collegiate church of St Mary at St Andrews.

for the maintenance of its inmates. To remedy this, the Parliament eventually interposed, passing an Act by which all pensions, gifts, tacks, &c., granted by any of the abbots to the injury of the monastery, were revoked; and, in 1346, King David II. ordered his chancellor Thomas de Carnoto to grant to the brotherhood letters in due form, under the great seal, upon this revocation.

It is understood that arrangements are in contemplation for printing this interesting manuscript, the fortunate discovery of which revives the hope that others of the missing registers—such at least as were seen and quoted by antiquarian writers of the last century—may yet, in like manner, be brought to light.



II.

NOTICE OF AN IDOL HUMAN HEAD FROM ECUADOR, NOW PRESENTED TO THE MUSEUM BY DR R. H. GUNNING. BY PROFESSOR DUNS, D.D., F.S.A. Scot.

This rare specimen of shrunk human head, when entrusted to me by Dr Gunning for presentation to the Society, was accompanied by a slip of paper bearing the words, *Cabeça reduzida, Pastaza*—a reduced head, Pastaza. It is an exceedingly striking and extreme illustration of the practice widely prevalent, both in ancient and recent times, of artificial deformation of the human head. The subject is of much interest to ethnologists, but too wide for treatment at present. It is suggested by the form now before us, and may be very briefly referred to as introductory to this notice. In all other instances the whole head is subjected to the process. In this one only the integument is specially dealt with. In most others the deformation is worked out during life, but there are many tribes who practise it on the head, both of relatives and enemies, after death;—some by removing certain parts from the skull before it is hung up in their idol houses, or suspended round their necks or waists as an ornament; others by carefully preserving the skin and bones of the face, the frontal and temporal bones, and the outer ear, in order to use this as a masque—a rounded bit of wood being fastened behind the open mouth, which the wearer grasps with his teeth when he puts on the



Fig. 1. Shrunken Human Head from Pastaza.

masque. But the mode in which the Mundurucú preserve the heads of enemies comes somewhat nearer the example on the table. The Mundurucú are an Amazon tribe, living not very remote from the region where the "Idol's head" was obtained. "They preserve the memory of valiant deeds by preserving a trophy of the slain enemy. Indeed, this is the only way possible to preserve the accounts of their valour, and the Mundurucú follow in this respect the example of the Dyaks, by cutting off and preserving the head of the dead man. When a Mundurucú has been fortunate enough to kill an enemy, he cuts off the head with his bamboo knife, removes the brain, soaks the whole head in a bitter vegetable oil called 'andi-roba,' and dries it over the fire or in the sun. When it is quite dry he puts false eyes into its empty orbits, combs, parts, and plaits the hair, and decorates it with brilliant feathers, and lastly passes a string through the tongue, by means of which it can be suspended to the beams of the malocca or council-house."¹ A good representation of two of these heads, and also of a Jivaro

¹ Wood's *Natural History—Man*, p. 574.

shrunk head, forms the subject of plate cxxix. in the "Series of Photographs of the British Museum," which I now show to the Society. Perhaps, however, the artificial deformation of the living human head is of even greater interest to the anthropologist, because of the elements of uncertainty it imparts to schemes which assume that cranial features give sure indices of, so-called, racial groups. It has often been forgotten that there has ever been the presence and the influence of a strong tendency, on the part of great tribes especially, to perpetuate and to exaggerate characteristic features of which they were proud. "Looking at a Hottentot face, one understands why the mothers would squeeze the babies' snub noses yet further in, while in ancient times a little Persian prince would have a bold aquiline nose shaped for him. In all quarters of the globe is found the custom of compressing infants' heads by bandages and pads to make the little plastic skull grow to an approved shape."¹ There seems almost no doubt that this practice was prevalent in ancient Peru, and that the forms of skull represented in the engravings now on the table are to be traced to its operation. The coloured artistic engraving of a Flat-head mother and child now shown points to the existence of the practice still among a tribe of North American Indians.²

In preparing the notice of this idol head, I was anxious to make it as descriptive as possible. I found, however, that the references to it in the literature of ethnology are almost as rare as the specimens themselves, while such as we have fail in many particulars to satisfy unbiassed inquiry. Are the shrunk heads ancient? Does the practice of preparing them still continue? Do all the tribes which inhabit the same region use them? If not, can we differentiate all who do? One of the specimens I have seen is black; this one is red. Does this point to tribal difference? Assuming that they are idols, or oracles, what is the significance of those threads hanging from the mouth, and what that of the blood-red marks across them? The priest is said to suspend the idol round his neck by the curiously plaited cord attached to the top of the head; what is the significance of this? Is it that at death the lips are closed for ever, and that no revelation can come from the dead but

¹ Tylor's *Anthropology*, p. 240.

² Paul Kane's *Wanderings of an Artist among the Indians of North America*, p. 574.

through the idol priest? Then, how have the bones been so completely removed from the head without destroying the integument? How have the characteristic features been preserved? And, above all, how has the shrunk form been realised? It is doubtful if all we know of such specimens can be held to furnish material for a satisfactory answer to any of those questions. The literature is very scanty. In the *Intellectual Observer*, vol. i. 1862, there is a notice of the Jivaro idol head by William Bollaert, F.R.G.S. In the *Transactions of the Ethnological Society*, vol. ii. (new series), 1863, there is the translation of a letter on the same subject, by M. José Felix Barriero, dated "Ecuador, Macas, 2nd December 1860." The only other source of information known to me is a "Note on the Macas Indians," by Sir John Lubbock, in the *Journal of the Anthropological Institute*, vol. iii. 1874. "On the eastern side," says Mr Bollaert, "of the Republic of Ecuador, formerly known as Quito, lives a tribe of Indians called Jivaros, a strange, wild people, dwelling in the midst of a most beautiful mountainous country, rich with tropical forests, and including in its wild grandeur the volcano of Macas. The Jivaros are a warlike, brave, and astute people. Their bodies are muscular; they have small and very animated black eyes, aquiline noses, and thin lips. One of their prominent customs is to deify the heads of their prisoners. This fact has been known for some time, but only lately have any specimens been obtained. The first was brought to Europe by Professor Cassola, in June 1861, and was exhibited to a few friends in London. This had been stolen from a temple."

M. Barriero, writing as above, to Don R. de Silva Ferro, Chilian consul, London, says:—"You request information about the idol head of the Jivaros; how I obtained it, and how it had been prepared by them. What I now communicate to you is the result of more than two years' research. A Jivaro of the tribe was baptised, when he undertook the commission to procure one of their idols; however, the first year he was not successful. The next year he put the following plan into execution:—He made the Jivaro believe that the idol wished to travel a little, for being in a sort of imprisonment, it would do nothing for its owner, suggesting that the idol should be handed over to him so as to

make a trial. The baptised Indian brought it to me, returning with many presents to the owner, who then went on a hunting expedition, which turned out well. The fame of such success may facilitate the journeying of more of these idols."

M. Barriero then describes the treatment of the body of the enemy killed in war, the decapitation of the victim, and the use to which the head is put. Feasts are held, the head is ultimately deified, and set up on a pole in one of the houses. "When they have feasted, the priest takes the head of the victim, and holding it up by a string, makes a long speech, eulogising the feats the owner of the head had done in his lifetime, the valour he showed at his death, the fame of his ancestors, that it was worthy of adoration," &c. There is more feasting, the head is again tied to the pole, the victor strikes it with his lance, and speaks to it contemptuously. Then the priest becomes spokesman for the head, and in turn charges the victor with cowardice. The strife continues amidst great excitement, until the victor again strikes and wounds it. After this he sews the mouth up, and condemns the idol to perpetual silence. The idol now becomes an oracle to be consulted through the priest. The specimen referred to by M. Barriero was exhibited in the London Exhibition of 1862, as an "Inca's head."

In the *Note on the Macas Indians*, Sir John Lubbock, referring to these idol shrunk heads, says:—"The process of preparation, according to the account given me by Mr Buckley, is very simple. The head is removed, and after being boiled for some time with an infusion of herbs, the bones, &c., are removed through the neck. Heated stones are then put into the hollow, and as they cool are continually replaced by others; the heat thus applied dries and contracts the skin, reducing the head to the size shown in the specimen. It will be seen that Mr Buckley's account confirms that given by M. Barriero." But this scheme is not satisfactory. It is altogether unlikely that the amount of shrinkage implied in this reduction of the head simultaneously with the preservation of the features could be brought about by the application of heated stones. I think the explanation is rather to be found in connection with "the boiling for some time with an infusion of herbs." In a paper by me, "On some Brazilian Weapons and other Articles," published in the

last volume of our *Proceedings*, I called the attention of the Society to the skill in organic chemistry characteristic of Amazon tribes, in a region not very remote from that in which these shrunk heads are prepared. This they show, for example, in extracting and so compounding the noxious principles in strychnos (*Loganiaceæ*), dogbanes (*Apocynaceæ*), and some spurges (*Euphorbiaceæ*), as to produce the deadly arrow poison, or *woorare*. And other examples might be given. Is it not then highly probable that the herbs they select for the infusion, in which the head is kept for a time, may be such as, in the boiling, part with principles which shrink the integument to less even than one-fourth of its normal size? I have long known the method by which the adult brain can be shrunk to about half its normal size, without destroying its shape, by treating it with nitric acid. Not unlikely a substance may be discovered which might bring about a similar shrinkage in the *cutis* without wrinkling. The present specimen was sent to Dr Gunning by the manager of a steamboat company, whose vessels ply on the Amazon. The Macas district of Ecuador is inhabited by between twenty and thirty Indian tribes, one of these being the Pastaza, from which this head is named. The features of the idol are well preserved; the lower part of the face has an almost exaggerated prognathous appearance; the hair is firmly attached to the integument; the septum of the nose has recently been removed; the eyebrows are wanting, differing in this respect from another specimen I have seen; the hair is about twenty-one inches in length, and of a deep glossy black; the form of the ear is well preserved, the holes in the lobule showing that ear-ornaments had been worn. Of course, exact craniometric characteristics are out of the question, where we have only the *cutis* from which the bones have been removed. We may, however, after this explanation, follow the lines had in view in cranial measurements. This gives the following dimensions:—

Alveolo-condylean plane (Broca),	3 $\frac{3}{8}$ inches.
Vertical or basilo-bregmatic diameter (Broca), .	3 $\frac{1}{8}$ „
Glabello-lambdaidean, or antero-posterior plane,	3 „
Parietal diameter,	2 $\frac{3}{8}$ „

Just over the place where, in the perfect cranium, the coronal and

temporal sutures meet, the integument, while yet yielding, has been compressed between the finger and thumb, and thereby a broader brow has been produced than would have been the case had the squeeze been given higher up.

The foregoing remarks suggest some points of great anthropological interest, but it would be out of place to do more than name them in this notice. I refer to such topics as the existence of identical customs in tribes very far remote from each other; as, for example, those of the upper Amazon and the Dyaks of Borneo, or those of North American Indians and of tribes of Central Africa. Then, we have the persistent local isolation of one or perhaps two tribes, by the existence among them of practices to which they tenaciously cling, but in which their neighbours refuse to imitate them, as, say, the preparation and use of *woorare* by families on one side of the Amazon, and their absence from among those on the opposite bank; or, the habit of preparing these shrunk heads limited to the inhabitants of a comparatively narrow area. Hitherto the argument in favour of the doctrine of the unity of the human race has had chiefly in view the existence of similar habits and observances in nations widely different and remote. But the same argument from the *diversities* of customs, domestic, social, or superstitious, among families closely related, both as tribes and geographically, yet remains to be worked out.

III.

NOTICE OF THE DISCOVERY OF A STRATUM CONTAINING WORKED
FLINTS AT BROUGHTY-FERRY. BY ALEXANDER HUTCHESON,
F.S.A. SCOT., ARCHITECT.

While engaged in the month of June last year in making excavations in connection with the erection of a villa at Camphill, Broughty-Ferry, for Mr James Hamilton, Dundee, I observed a flake of flint projecting from the side of the cutting, at a depth of about 4 feet from the surface.

On examining the flake more closely, I was struck by its similarity in form to other flakes found along with worked flints on the surface of the ground in many parts of Scotland, but amongst many hundreds of such flakes which I have picked up, I had never before met with one embedded in soil, apparently undisturbed for a very lengthened period. Such a circumstance demanded the most careful investigation, and further search, pursued at intervals, as the excavations proceeded, resulted in the discovery of a considerable number of flakes and chips of flint. Before referring more particularly to the flints, I must endeavour to give a clear idea of the depth and conditions of the deposit wherein they lay embedded. The spot where the flints were found is situated slightly to the south of Old Monifieth Road, at a point about seven minutes' walk from Broughty-Ferry Railway Station, 50 feet above sea-level, on the slope of the eastern extension of Fort-hill, which rises to the height of about 200 feet immediately to the north of the burgh.

The hill at this part slopes southwards to the low grounds next the river, at an angle of about 12 degrees with the horizon, and was covered with trees of about fifty years' growth.

A measurement of the section laid bare by the excavation (see fig. 1), showed that the vegetable soil in which the trees grew was about 9 inches thick, and rested on a bed of sand, varying in thickness according to the contour of the surface, from 18 inches to 4 feet. Beneath lay an old land surface, varying from 9 to 16 inches in thickness, and consisting of a dark

earthy deposit, with gravel and many pieces of rock and broken pieces of stone, apparently formed from the *débris* or surface washings of the hill, mixed with earth, and forming a deposit so tough as to require the full force of the pick to break it up. Then came a band of pure sand from 1 foot to 3 feet in thickness, more or less discoloured at the top by the superincumbent deposit. Under this sand lay an intensely black band, 6 to 9 inches thick, resting on a bed of pure yellow sand about 12 inches thick, which in turn was succeeded by stratified gravel of undetermined thickness. It was in the black band that the flints

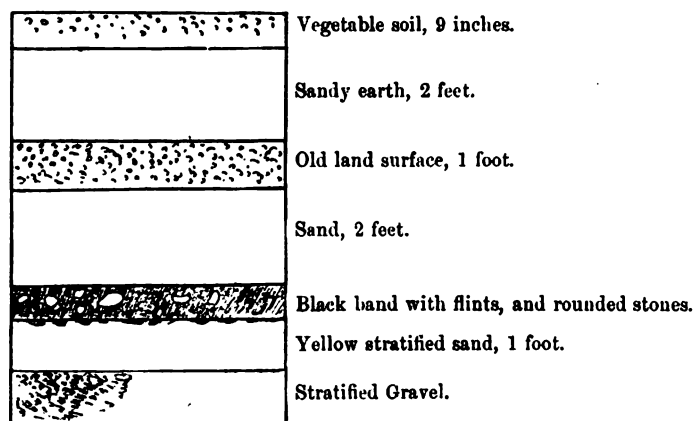


Fig. 1. Section of the Camphill Deposit.

occurred. None were found in any of the overlying strata, nor in the sand or gravel beneath. Along with the flints were found many smooth water-rounded pebbles of quartzite, whole or in fragments. These pebbles offered such a remarkable contrast to the fragments of stone found in what I have called "the old land surface," that I must direct attention for a little to them and to their occurrence in the black band. The stones found in the old surface band consisted of gravel running up to about 2 or 3 inches in longest diameter, and fragments of whinstone rock, rough and angular in all their sides, and ranging from 1 inch to 4 or 5 inches across; whereas the pebbles found in the black

band were from 4 to 8 inches long, whole or in fragments, all more or less cracked and shattered as if by fire, and were therefore perfectly distinct from anything to be found in the other strata, and had doubtless a most intimate connection with the occurrence of the flints.

I now return to the flints. These lay mostly at the bottom of the black band although they occurred occasionally higher up in it. Sometimes two or three were found within the area of a foot, at other times several square yards of the deposit would be examined without any other result than finding fragments of the large rounded stones referred to. The black band consisted of sand, damp and unctuous to the feel, and contained numerous fragments and specks of burnt wood, to the admixture of which, together with somewhat of a peaty origin, it doubtless owed its dark colour. The band, so far as explored, extended about 70 feet from east to west, and about 40 feet from north to south; but has only been opened in the line of the excavations necessary for the walls of the house. The west, and probably the richest, side of the deposit had been entirely cut away previously, in the formation of a road. The band was thickest along the west side. There it was 9 or 10 inches deep, and the flints were found there in greatest numbers.

The flints found were all of the very rudest type, and may be catalogued as follows:—One scraper, which may be only a core; one saw; five cores; three nodules, which may possibly be regarded as cores; thirty-nine thin flakes, more or less pointed; ninety rude flakes or skelbs, chips, and pieces of flint.

Besides these a few specimens are in the possession of Mr William H. Norrie, Camphill House. The first named in the above list, which I have said may possibly be considered a scraper, bears in the scraper edge and flat under surface a strong resemblance to many well-marked scrapers, but differs from them in having the upper surface pointed to an apex and the anterior edge so rudely chipped. On the other hand, it seems too finely flaked off on the front edge for a core; on the whole, I think it may be regarded as a rudimentary scraper. The saw is an equally doubtful article. The serrations are irregular and minute but well-marked, and must be regarded either as the result of design or accident. They are certainly not the result of the fracture which pro-

duced the flake itself, and that the serrations are ancient is evidenced by the milky deposit on the surface of the flint—a characteristic of all the flints discovered, the result of long exposure to natural agencies. If the serrations are to be looked on as intentional, then they point to a degree of proficiency in the art of flint-fashioning indicative of the intelligence of its fabricator. But if the result of accident from its use as a tool, then they indicate that the flake had been used as a cutting implement by its possessor. On the whole, I incline to the latter view, but would point out that in this way the idea of the saw may have been primarily arrived at.

The cores are well-marked specimens, and are chiefly remarkable for their small dimensions, the smallest one measuring only $\frac{3}{4}$ inch high by $\frac{1}{2}$ inch diameter. Some of the flakes show that considerable skill must have been exercised in separating them from the cores. All the flints are covered with a milky deposit, and in the case of the flakes the bulbs of percussion are well-marked. A few yellowish streaks in the black band may have indicated the presence of bones, but no definite traces of shells or bones were discovered. The presence of fire seems proved from the charred wood and fire-shattered stones. Whether this is to be regarded as the site of an ancient settlement or not, it is clear from the large number of specimens collected from the limited area explored, that the fabricators of the flint implements discovered must have tarried on the spot for some time, and the antiquity of the deposit is proved by the depth and succession of the various overlying strata.

It may be interesting to note that the "old land surface" referred to, and which forms one of the chief collateral arguments for the antiquity of the flint-bearing stratum, has been observed to extend at varying depths over a great part of Forthill. Mr James Mudie, F.S.A. Scot., tells me that when his house, which stands about 150 yards west of Camphill, was erected some years ago, the excavations cut through, at a depth of about 6 feet from the surface, a dark stratum of earth and broken stones, to all appearance the original surface of the ground; and that a gentleman, who erected a house many years ago at the eastern extremity of the hill, came upon the same under surface of black earth, and carefully lifted and sifted it to mix with the sandy soil which forms the present surface.

IV.

NOTICE OF THE DISCOVERY OF A CIST WITH AN URN AT KNOCKANKELLY, ARRAN. BY DR J. JAMIESON, GLENCLOY, ARRAN. WITH A REPORT ON THE OSSEOUS REMAINS. BY PROFESSOR J. CLELAND, M.D., LL.D., F.S.A. SCOT.

At Knockankelly Farm, Arran, on 21st February last, a cist was exposed by some workmen who were employed making additions to the farm-steading. As there was a small hillock behind the new additions, in the process of levelling the ground, the workmen, after removing about 20 inches of the surface, came upon a large stone of similar appearance to the sandstone on the shore. On removal of the stone, which was about 4 feet in length, nearly the same in width, and 6 inches in thickness, they found that it formed the cover



Fig. 1. Urn found in a Cist at Knockankelly, Arran ($6\frac{1}{2}$ inches high).

of a cist, which lay due north and south. The cist was of a rectangular shape, from 18 to 20 inches deep, and was composed of four stones—one long one at each side, and two short ones at the ends. Measured inside, the length was 2 feet 6 inches; the width, 1 foot 6 or 7 inches. In the south-east corner there was a small urn, a human skull, some long bones, and a few pieces of the ribs and vertebrae. One side of the skull was wanting, and the bones of the face were much worn away.

There were a number of teeth in the upper and a few in the lower jaw. No charred wood was seen; no arrow-heads or implements of any kind were found. The bottom of the cist was covered with fine white sand to the depth of an inch, and below this there was about 2 inches of rough gravel, and below this again pure white sand. The burial was within a gunshot of the shore. The urn (fig. 1) is $6\frac{1}{2}$ inches in height, diameter at the top $6\frac{3}{8}$ inches, and at a projecting rim at the belly $6\frac{3}{4}$ inches. The diameter at the bottom was $3\frac{1}{4}$ inches. It is beautifully marked with the herring-bone pattern below the brim, and with diamond-pointed markings between the rims.

The Society is indebted for the exhibition of the urn to the good offices of Mr Patrick Murray, factor to His Grace the Duke of Hamilton.

The following Report on the bones found in the cist is communicated by Professor Cleland:—

The bones sent to me by Dr Jamieson for examination are the bones of a boy of 10 or 11 years of age.

Skull.—The right side is imperfect; the greater part of the squamous frontal and parietal of that side, as well as molar and part of superior maxillary, having crumbled away. The condition of the dentition is as follows:—The 2nd milk molars are present, and the 1st molars are fully developed; the 2nd molars nearly ready to appear, the 1st bicuspid coming down; right permanent canine with fang begun to be formed; the left dropped out, as also the incisors and left 1st bicuspid.

Body of Lower Jaw and Coronoid Process of Left Ramus.—In their places in the lower jaw are the milk molars of right side, 2nd milk molars of left side, and 1st molars and 2nd incisors of both sides. Also seen in the jaw, but not yet come to the surface, are the bicuspid of right side, 1st bicuspid of left, and permanent canine of right side.

The other bones are—the ossa innominata, the ilia separate, the ossa pubis and ischia united as usual at that age; 3 upper sacral vertebræ; 4 lower lumbar and 5 lower dorsal; the leg and thigh bones of both sides, the epiphyses lost, with exception of the head of the right femur, upper and lower epiphyses of right tibia, and small portions of lower epiphyses of femora; lower two-thirds of shafts of both humeri; upper halves of shafts of left radius and ulna; axillary border and coracoid process of right scapula; similar but smaller fragment of left scapula; outer two-thirds of right clavicle; 16 fragments of ribs, including first rib of right side nearly perfect.

The age at the time of death is settled by the dentition, and that the sex is male is made probable by the bones being strong for the age, and by the general appearance of the skull. The thigh bones are stout both in shaft and neck, and the linea aspera is well marked. The oblique line on the tibia at the insertion of the popliteal aponeurosis and origin of the soleus muscle is remarkably distinct. There is not the smallest

approach to platycnemism. The shaft with the neck of the femur, from upper to lower epiphysis, measures 12·25 inches, and the shaft of the tibia measures 10·25 inches in length. I should think the lad must have been about 4 feet 2 inches in height. The pelvis measures 8 inches in breadth across the broadest part from crest to crest of ilium, which is a good breadth for the age.

The skull has been, as Dr Jamieson rightly notices, a well-shaped skull. The disappearance of some of the bones of the right side is obviously in consequence of the head having been laid on that side; and after they gave way the drainage for the remainder would be all the better. These are in excellent condition, as testified by the perfection of such delicate bones as the vomer and the left lower turbinated. But the prolonged saturation with damp has led to a very distinct amount of *post-mortem* distortion evinced by an obliquity very apparent towards the back part.

Dr Jamieson's measurements not being beside me, I venture to mention some of the dimensions as I find them.

Placing the skull straight, the position of greatest breadth is seen to be placed in the course of the squamous suture, the position characteristic, as I pointed out twenty-four years ago, of adults of civilised races, but not generally the broadest part in subjects so young; for breadth requires years in the individual as well as in the race to complete its course. The amount of breadth is best estimated in such a skull as this by doubling the distance from the broadest part of the surface on the complete side to the mesial plane.

Greatest breadth,	. . . . .	6·25 inches.
Greatest length,	. . . . .	6·6 "
Coronal breadth,	. . . . .	4·5 "
Zygomatic breadth,	. . . . .	4·2 "
From between incisors to front of foramen magnum,	. . . . .	4·4 "
Height from front of foramen magnum,	. . . . .	5·0 "
Orbito-nasal angle,	. . . . .	90°

In a skull so young, race characters are liable to be marked by those of the particular age. But these measurements give a very high index of breadth to length, viz., 93; and even allowing for errors arising from the way in which the breadth is calculated, and from the *post-*

mortem distortion, it is obvious that this skull is as brachycephalous as those of the short barrows.

In his book, *The Geology of Arran*, Dr Bryce has drawn attention to the barrows, circles, and cists found there. The female skull which he has figured, and of which a report by Dr Allan Thomson is given in the Society's *Proceedings* for 1863, has characters in common with this boy's skull, namely, that it is broad, and is full in the lower occipital region.

I need scarcely say that, whatever the vessel in the cist may have contained, the bones sent to me have never been exposed to even superficial cremation.

MONDAY, 12th April 1886.

SIR W. FETTES DOUGLAS, Vice-President, in the Chair.

A Ballot having been taken, the following Gentlemen were duly elected Fellows :—

JOHN HENRY DIXON, Inveran, Poolewe.

DAVID MASSON, M.A., LL.D., Professor of Rhetoric and English Literature in the University of Edinburgh.

ROBERT ROBERTSON, Alt-na-coille, Dunfermline.

Col. R. MURDOCH SMITH, R.E., Director of the Edinburgh Museum of Science and Art.

The following Donations to the Museum and Library were laid on the table, and thanks voted to the Donors :—

(1) By Mr ROBERT ROBERTSON, Strathyre, through Mr JAMES MACDONALD, 1 West Montgomery Place.

Small Whetsone of quartzite, $2\frac{1}{4}$ inches in length, quadrangular, and tapering to both ends, which are slightly rounded off, found in a mole-hill in Glentarkin, Lochearnside, Perthshire.

(2) By Mr JAMES WILLIAMSON, Kirkwall.

Beggar's Badge in lead, 2 inches diameter, stamped with the arms of the burgh, a ship in full sail, and the number 28 incised below it, issued by the Town Council of Kirkwall, in accordance with the following minute :—

Kirkwall, 26th June 1674.

The quhilk day, forasmeikle as it is complained upon and regrated by divers and sundrie inhabitants within this Incorporation, that there are many vagabonds and beggars increasing in the said place both from the landwart parrouchs and Isles, as also from other countries, quhairby the place is mightilie oppressed: Therefore, and in remeid thereof, the said magistrates and counsellors present hath ordained ane roll of the touns poore to be taken up and ane badge grantit thame of lead, stamped with the touns arms, which is ane shipp with the touns motto, and none to be allowed or tollerated to remain or reside within the said toun except those quha shall have the said badge, and for the better obtempering hereof it is appointit that James Laughton, bellman, goe through the toun and putt out all these quha not have the said badge.

(3) By A. B. RICHARDSON, F.S.A. Scot.

James VI. Sword and Sceptre Piece (Gold), 1604; and Scottish Sixpence.

(4) By Rev. W. MASON INGLIS, Minister of Auchterhouse.

Worm of a Smuggler's Still, apparently a piece of gaspipe, formerly used in Angus.

(5) By THOMAS BONNAR, F.S.A. Scot.

Small Scottish Pistol, $7\frac{1}{4}$ inches in length, made by Alexander Martin, Paisley.

(6) By Miss WALKER, 47 Northumberland Street, through Rev. J. H. POLLEXFEN.

Roman Inscription in Marble, 6 by 3 inches—"LÆLIA D L SOPPIA P FLAVI MENÆ COIVGI."

(7) By D. S. LITTLEJOHN, F.S.A. Scot.

Seven Arrow-heads, and three worked Flakes of Chert, from Barry County, South-Western Missouri, U.S.A.

(8) By Lt.-Col. W. ST GEORGE BURKE, R.E., Auberies, Sudbury.

Volume of Drawings of Antiquities in Orkney and Shetland, made whilst employed on the Ordnance Survey, with Descriptions. The Drawings are—

(1) Map of Maeshowe and Neighbourhood; (2) External View of Maeshowe; (3) Plan and Section of Mound of Maeshowe; (4) Plan of Structure of Maeshowe; (5) Section of Structure of Maeshowe; (6) Interior of Chamber of Maeshowe; (7) Dragon and Wormknot carved on Wall of Chamber of Maeshowe; (8) Stones of Stennis; (9) Standing Stone at Causeway, Stennis; (10) Great Stone Circle of Brogar, Stennis; (11) Standing Stone opposite the entrance to Maeshowe; (12) Plan and Section of Circle at Brogar, with elevations of the Stones; (13) Plan of St Magnus Church, Egilsay; (14) View of the Broch of Clickamin, Lerwick; (15) Plan of Broch at Gulberwick, Shetland; (16, 17) Views of Broch at Gulberwick; (18) View of Broch of Mousa; (19) Plan of Broch of Mousa; (20) Fireplace in Earl's Castle, Kirkwall; (21) St Magnus Cathedral, Kirkwall (vignette); (22) Entrance Passage of a Broch in Orkney; (23) The Dwarfie Stone, Hoy; (24) View of ruined Broch near Kirkwall; (25) Old Man of Hoy.

(9) By D. S. LITTLEJOHN, F.S.A. Scot.

A Visit to Olymnia. 4to, 12 pp. Printed for private circulation. Dundee, 1883.

(10) By the MASTER OF THE ROLLS.

Symeon of Durham's Chronicle, Vol. II.; Calendar of State Papers, Domestic, 1658-59; Chronicles of Stephen, Henry II., and Richard I. Vol. II.; Chartulary of St Mary's Abbey, Dublin, Vol. II.

(11) By the SOCIETY OF NORTHERN ANTIQUARIES, COPENHAGEN.

Gravestenene i Roskilde Kjobstad ved J. B. Loffler. Folio, 33 plates.

(12) By the DEPUTY CLERK-REGISTER OF SCOTLAND.

The Register of the Great Seal of Scotland. Vol. IV.

(13) By DAVID DOUGLAS, F.S.A. Scot., the Publisher.

Scotland in Pagan Times—The Bronze and Stone Ages: The Rhind Lectures for 1882. By Joseph Anderson, LL.D., 8vo. 1886.

There were also Exhibited :—

By ALEXANDER SHANNAN STEVENSON, F.S.A. Scot.

Highland Brooch of Silver, $3\frac{3}{4}$ inches in diameter, the opening in the centre $1\frac{1}{2}$ inches in diameter, and the band forming the annular body of the brooch $1\frac{1}{8}$ inches in width, ornamented with a pattern in niello of four circles, with anchor-shaped figures between and the interspaces filled with chased and engraved work. This brooch differs from the

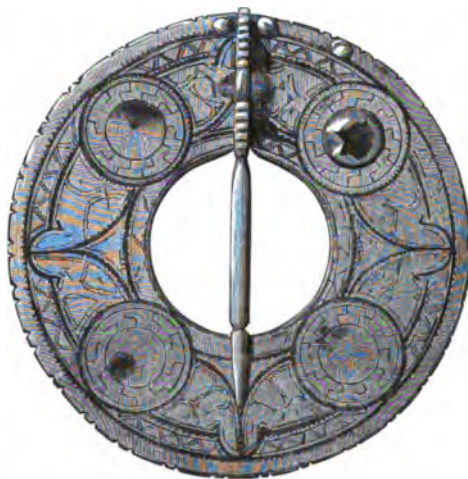


Fig. 1. Silver Brooch, with Niello work and Sockets for settings of Stones ($3\frac{3}{4}$ inches diameter).

common variety of silver brooch of this form with patterns in niello, inasmuch as it has been also ornamented with settings of stones of which the sockets, or traces of them, still remain in the centres of the four circles. It bears on the back the initials D. M'K. and E. M'D., and the date 1733.

Highland Brooch of Silver, $2\frac{3}{8}$ inches in diameter, ornamented with the common pattern of circles and anchor-shaped figures between, the date on the back 1773.

The following Communications were read :—

I.

ON THE TRADITIONAL ACCOUNTS OF THE DEATH OF ALEXANDER THE THIRD. BY W. F. SKENE, LL.D., D.C.L., HISTORIOGRAPHER-ROYAL FOR SCOTLAND.

That Alexander the Third met his death when in the prime of life, by an accident near Kinghorn, is certain, but the traditional accounts of the circumstances which attended it vary very much. Like all such local traditions, they undergo a course of alteration and corruption from alterations by fanciful writers, and additions which grow up in the popular mind in the course of oral transmission, and I think it may not be uninteresting to the Society, when this year, being the sixcentenary of his death, is attracting notice to the subject, that I should endeavour to trace out the growth of these traditions.

There are two stories currently told of how the king came to his death. The first is, that the king had been returning on horseback at night to Glamis Tower, his castle, above Kinghorn. His horse shied, and threw him over a high cliff, which rises abruptly and almost perpendicularly from the level sand below to the height of about 150 feet, along the summit of which the path on which he was riding held its course. He fell with his head upon a rock, and died. This rock is known as the King's Stone.

The second story is, that the king was passionately fond of hunting, and rode a high-spirited horse. Thomas the Rhymer told the king that the horse would be his death, but the king would not believe him. One day an archer shot an arrow, which glanced from a tree, struck the horse, and killed it. The horse fell dead upon the Kinghorn road, and the king said to Thomas the Rhymer, "And how can your prophecy come true?" However, some months after, the king was travelling that way on another horse, which shied at the appearance of the bones of the first horse, and threw the king, who was killed in this way.

How far, then, are either of these stories borne out by historical records?

What was afterwards the Lordship of Kinghorn was originally Church lands attached to one of the old Celtic monasteries, and when it became secularised passed into the hands of the Crown, under the name of the Abthania or Abthanrie of Kinghorn. In the thirteenth century it formed part of the dowry bestowed by the Scottish kings upon their queens. Thus in the year 1221, Alexander the Second grants, by charter, to Johanna his spouse, in dower, among other lands, Kinghorn in Scotland; and provides that, should the Queen Dowager, his mother, survive him, and not wish Crail and Kinghorn to be granted to Johanna in dower, the deficiency should be made up by Alexander's heirs in the castles of Ayr, Rutherglen, and Lanark, &c., till the lands of Crail and Kinghorn are vacant by his mother's decease.¹ Kinghorn remained as a Royal manor, and was frequently the residence of the kings till the reign of king Robert the Second, when it was granted to Sir John Lyon, the ancestor of the Glamis family, as a dowry, with his wife, Janet Stuart, the daughter of King Robert by his wife Ada Mure. Traces of the successive occupation of Kinghorn can be found in the name attached to the buildings within it. Thus the name of Abthania is preserved in a corrupt form in that of Abden, situated on the east side of the bay of Kinghorn, just above the parish church, and here, no doubt, remains of the monastic buildings were to be found. On the north side of Kinghorn there is a field, termed Glamis Field, and the foundations of a building are still to be seen, termed Glamis Castle or Glamis Tower; and this, as its name implies, must have been erected by the Glamis family as their residence, while possessing the Lordship; but it is a great mistake to suppose, as is usually assumed, that the Royal castle was situated here, otherwise some trace of the name would have remained. We find, however, that the name of King's Castle was attached, as late as the end of last century, to the extreme end of the rocky promontory which juts out into the sea, close to the harbour of Pettycur; for on the 13th April 1798, the town of Kinghorn granted this portion of the promontory, where Pettycur House now stands, to the Ferry Trustees, and it is thus described in the charter:—"All and whole that part of the Rosslands (*i.e.*, promontory

¹ *Calendar of Documents*, vol. i. p. 144.

lands) of Kinghorn, being part of these portions of said lands called the King's Castle, and Rossness above the south side of the road leading from Kinghorn to Pettycur." And the boundary of the lands called King's Castle are thus given :—"Bounded by the Rosslands on the east, the sea-flood on the south, the high road leading from Kinghorn to Pettycur on the north and west." Immediately behind Pettycur House is a green hill, which still bears the name of King's Castle Hill. This situation of the Royal Castle accords much better with the incidents connected with King Alexander the Third's death, for if he was proceeding to a castle on the north side of Kinghorn, his shortest and safest route would have been by the valley which passes Whinnyhall and the loch of Kinghorn; but if situated on the extremity of this promontory, his natural route would have been by the sea-shore.

The two oldest notices of the circumstances attending the death of Alexander the Third may both be considered as contemporary accounts, and both are derived from English sources. The first is from the Chronicle of William Rishanger, who died in 1312, at the age of sixty-two. He says that "in the season of Lent this year (1286), that is, in the beginning of Lent, when Alexander, king of Scots, wished to visit his queen, the daughter of the Count of Flanders, whom he had married after the death of Margaret, the daughter of the king of England, in a certain night, almost entirely dark, from his horse stumbling, he fell, and being severely bruised expired."¹ The other is from the *Chronicle of Lanercost*, compiled, it is believed, by a Franciscan friar, who states that he was present at the funeral of Alexander the Third. He says, under the year 1285 :—"In the course of this year Alexander, king of Scotland, was removed by a sudden death, after a reign of thirty-six years and nine months. He departed from this world on the 14th day of the kalends of April on a Monday, in the evening." The 14th day of the kalends of April fell on the 19th of March, and as the year then began on the 25th of March, this corresponds with our year 1286. The author of this Chronicle writes with a strong animus against Alexander, as he does against everything Scotch, and adds an elaborate account of the circumstances of his death, which bears marks of being coloured by his

¹ *Rish. Cron.*, p. 146.

own hostile feeling. He accuses the king of "being accustomed, without regard to time or tempest, perils of water and roughness of storm, by night as well as by day, when it pleased him, sometimes altering his dress, often accompanied by only one companion, to visit matrons and nuns, virgins and widows, *non satis honeste*." This was no doubt to lead up to the colour he puts upon the events of the night which led to his death. "On that day," he says, "the king was holding a council in Edinburgh Castle, with a large number of his nobles, to send an answer to the English ambassadors regarding the imprisonment of Thomas of Galloway. When they had gone to dinner, his countenance having brightened up, between the dishes and cups, he sent to one of the barons a plate of fresh lamprey, desiring him by a squire to sit pleasantly at meat, and that he might know that this was the day of judgment. The baron, thanking him, thus answered his facetious Lord, 'If this is the day of judgment, we shall at all events speedily rise again with full bellies.' The protracted dinner being finished, and the evening drawing on, the king would not be detained by the tempest in the air or the persuasions of his barons, but hastened to make his way to Queensferry, with the intention of visiting his newly-married spouse, the daughter of the Count de Dru, whom he had brought not long before from foreign parts, whose name was Yoleta, to his own grief and to the permanent injury of the whole province. The queen was at that time staying at Chingorn, and many say, that before her engagement, she had changed her habit in a convent of nuns beyond seas, and with the lightness of the female heart and the ambition of a kingdom, cast it behind her." I quote these passages to show the hostile feeling with which they are written. "Having arrived," the writer goes on to say, "at the village overhanging the ferry, the superintendent met him, denounced the danger, persuading him to return; but when the king asked him whether he was afraid to accompany him, he answered, 'Far be it from me, Lord! It becomes me to suffer any fatal lot with your father's son.' He came then in profound darkness to the burgh of Inverkenyn, accompanied only by three men-at-arms; and the master of his salt-work, a married man, recognising his voice, met him, and said, 'Lord, what are you doing in such weather and such darkness? I have often urged upon you that

your night journeys will not prove fortunate. Stay with us, and we shall show you the best hospitality we can till morning.' But the king, laughing, said, 'It is not necessary. Give me two experienced guides to show me the way.' Thus it was that when they had gone the distance of two miles, he and they, on account of the thick darkness, lost all knowledge of the road, except so far as the horses by a natural instinct distinguished the hard ground. When they had thus parted from each other, he taking a devious path, the men-at-arms taking the straight road, that I may state it shortly, fell from his horse, and bade farewell to his kingdom, in the sleep of Siserah,"—that is, with a fractured skull.¹

I have quoted this passage at length, written in most barbarous Latin, to show the spirit in which it is written. It is an obvious mistake to place the accident 2 miles from Inverkeithing. It was, in fact, nearer 9 miles; and I confess it appears to me almost incredible that the king could have ridden 9 miles to Queensferry, crossed the Ferry in a great storm from the north, and ridden 9 miles in the dark on the other side, all in one evening. As the *Chronicle of Lanercost* was reduced to its present form in the year 1346, I feel some misgiving whether this is really a contemporary account, and has not been manipulated by a later hand.

The next notice we have is also from an English source, viz., the *Scala Cronica*, written in 1355. It states shortly that Alexander, king of Scotland, "came one night riding towards his queen, fell from his palfray near Kinkorne, and broke his neck, to the great disadvantage of the two kingdoms."²

The last notice I shall quote here from an English source, is from Knyghton's *Chronicle of the Kings of England*, written towards the end of this century. He says simply that "King Alexander rode one night in the dark towards his wife, in the sacred season of Lent, fell from his horse, broke his neck, and died."³

We now turn to the Scotch sources of information. The first of our Scotch Chroniclers, Fordoun, who wrote in the same century, gives no

¹ *Chron. de Lanercost*, pp. 116, 117.

² *Scala Cronica*, p. 110.

³ *Twysden*, p. 2468.

particulars of his death, simply recording that "he died at Kinghorn on the fourteenth day of the kalends of April, that is the 19th of March, and was buried in state at Dunfermline."¹ A short chronicle, however, written about the same time records his death thus—"He fell from his horse in Kinghorn, and is buried in Dunfermline."² Bower, who continued *Fordoun's Chronicle* in the following century, and, as Abbot of Inchcolm, must have been familiar with the story then told of the king's death, gives the following account of it:—"In the same year (1286), on the 14th day of the kalends of April, the king being prevented from crossing at Queensferry till the twilight of a dark night, was advised by his people not to go further than Inverkethin, but despising their advice he hastened at a rapid pace, guarded by a military escort, towards Kingorn-regis, his horse stumbled in the sand on the western coast, close to the sea-shore, and, alas! this noble king, carelessly attended by his people, died of a broken neck."³ In the *Chronicle of Cupar*, written by Bower two years afterwards, he adds, "that a stone cross was erected as a monument of the event, and is still conspicuous to passers-by at the side of the track."

The next Scotch authority to give a distinct and minute detail of the circumstances attending the king's death is Maurice Buchanan, who was treasurer to the Princess Margaret of Scotland, and compiled the *Book of Pluscarden*, based on *Fordoun's Chronicle*, in the year 1461. The following is a translation of the passage:—

"The following year King Alexander of Scotland sent a solemn embassy over to France, and had Yelando, the exceedingly beautiful daughter of the Count de Driux, brought over to Scotland in the greatest pomp, and married her with such honours, lustre, and splendour as had seldom been seen in Scotland in time past. But, alas! as Solomon hath it, the laughter of this world shall ever be mingled with grief, and mourning notes at the bottom of the joy thereof. For that same year the king, wishing to cross over to Queensferry in Lothian, was prevented by an exceeding great storm until twilight on the 14th of the kalends of April; so he changed his mind, and straightway fled on horseback to

¹ *Fordoun Annals*, lxvii.

² *Chron. and Mem.*, p. 306.

³ *Scotichronicon*, p. 128.

Kinghorn, where for the time he occupied a manor. On the sea shore to the westward, however, on the sandy road, the king's horse by chance suddenly sank his forelegs in the sand, in the darkness of the night, and stumbled; and when pricked by the spur and striving to get up again, he fell more heavily, and crushed the king under him. So, for want of proper watch and ward on the part of his companions, this most noble king died of a broken neck, and lies entombed at Dunfermline, in front of the high altar."¹

This account is substantially confirmed by the author of the *Extracta e variis Cronicis Scotiæ*, written in the reign of James the Fourth. He says that "Alexander the Third married a second time the Lady Joleta, daughter of the Count de Dreux, at Jedburgh, on St Calixtus day, in the year 1285, with great rejoicing and sound of musical instruments and singing of choirs. Among whom appeared one, of whom it was difficult to say whether he was a man or a phantom, but was seen to glide away as a shade, when he disappeared from the eyes of all, the phalanx of singers suddenly ceased. Whence, shortly afterwards the king, hindered from crossing at Queensferry, despising the advice of his people, towards Kinghorne, on the western shore, his horse stumbling on the sand, carelessly served by his people, expired from a broken neck."² The author also adds the important statement that, to mark the spot, a cross had been erected, which was still standing.

John Major, writing in 1521, gives shortly the same account. He says:—"In the year of our Lord 1286, Alexander, falling from his horse on the west of Kyngorne, expired from a broken neck, whose death brought no small evil upon Scotland."³

You will see that the Scotch accounts differ from the English, and represent the king as being on the north side of the Forth, and being prevented by the storm from crossing the Queensferry to the other side, but in all other respects they correspond very closely with the description of the accident as given by the English authorities. We have the dark night, the difficulty of finding the road, the horse stumbling, the king

¹ *Book of Pluscarden*, lib. vii. cap. xxxii.

² *Extracta e var. Cron.*, p. 15.

³ J. Major, *De gentis Scotorum*, p. 156.

falling from it and breaking his neck. The scene of the accident, however, is distinctly placed by the Scotch authorities on the sea-shore, and the present aspect of the shore at this place corresponds wonderfully with the description given by those writers. At this part of the shore, under the low embankment, the sand is thrown up in ridges or furrows, now covered with coarse grass, and through it there winds a hard path, which is difficult enough to distinguish even in daylight.

We have now to trace how the idea of the king falling over a cliff or crag entered into the story, and wherever there is appearance of fable, we are led at once to Hector Boece and his school. Boece puts a different colour on the event. He says that "Alexander, having married Iolenta or Joleta, daughter of the Count de Dreux, or, as others say, of Champagne, with great rejoicings at Jedburgh, which was soon turned into grief; for in the same year, when he was riding in a boyish manner a vicious horse at Kynghorn, and goading it with certain unusual incitements, he was thrown prostrate on the ground, and having unhappily broken his neck, speedily died. He was buried at Dunfermline in the thirty-seventh year of his reign, and in the year of our Lord 1286."¹ Bellenden, who translated Boece's History, improves on the story, for he thus renders it:—"Kyng Alexander be advyse of his nobilis marryet then the Erle of Champanes doughter nemiet Joleta with gret triumphe at Jedburgh. Howbeit this triumphe indurit short time eftir, for the xviii day of Aprile quhen he was rinand ane feirs hors at Kingorn, he fell *ovir the west crag* towart the see, and brak his nek the xxxv year of his regne and wes buryet at Dunfermelyng fra the incarnation 1285 yearis."²

From Bellenden, who wrote in 1536, the story passed to Hollinshed, who thus narrates it in his *Scottish Chronicle*, written in 1577:—"But yet did king Alexander, by advice of his nobles, in hope of new issue marie the daughter of the Erle of Champagne in France, named Joland. The marriage was celebrated at Jedburgh with great feasting and triumph; but that joy and blitheness indured not long after. For the same year, on the 18th of April, as he was galloping upon a fierce horse at Kinghorne, forcing him in his race somewhat rashlie, he was thrown

¹ Lib. xxi. fol. cci.

² B. xiii. fol. liii.

over the west cliffe towards the sea by a wonderfull misfortune so rudelie, that he brake his neck, and so therewith immediately died in the 42 yeare of his reign. He was buried at Dunfermline in the year after the incarnation 1290.”¹ It will be observed that the dates here are all wrong, but the west cliff having once entered the story, like King Charles’s head in Mr Dick’s Memorial, cannot now be got out of it again, though Buchanan does not adopt the story, for he simply says that the king being shaken off a falling horse, died of a broken neck not far from Kinghorn (p. 205).

The cross which marked the place where the accident really happened must by this time have been removed. It was probably not a monument, but a memorial stone, somewhat similar to the Sculptured Stones figured in Dr Stuart’s work. It so happens that only one of these stones is shaped in the form of a cross, and a very striking one it is, viz., the standing stone of Bankhead, near Dupplin. I know of no event in that locality with which it could be connected. It bears on the face of it, as the principal figure, a king riding, and below are the figures of men-at-arms. If it were possible to suppose that this cross is as late as the thirteenth century, it might well be held to be the original cross which once stood where King Alexander was killed. Why and where this cross was removed we cannot now tell.

Of the second form of the story I can find no trace whatever, and believe it to be simply a popular fable.

¹ P. 408.

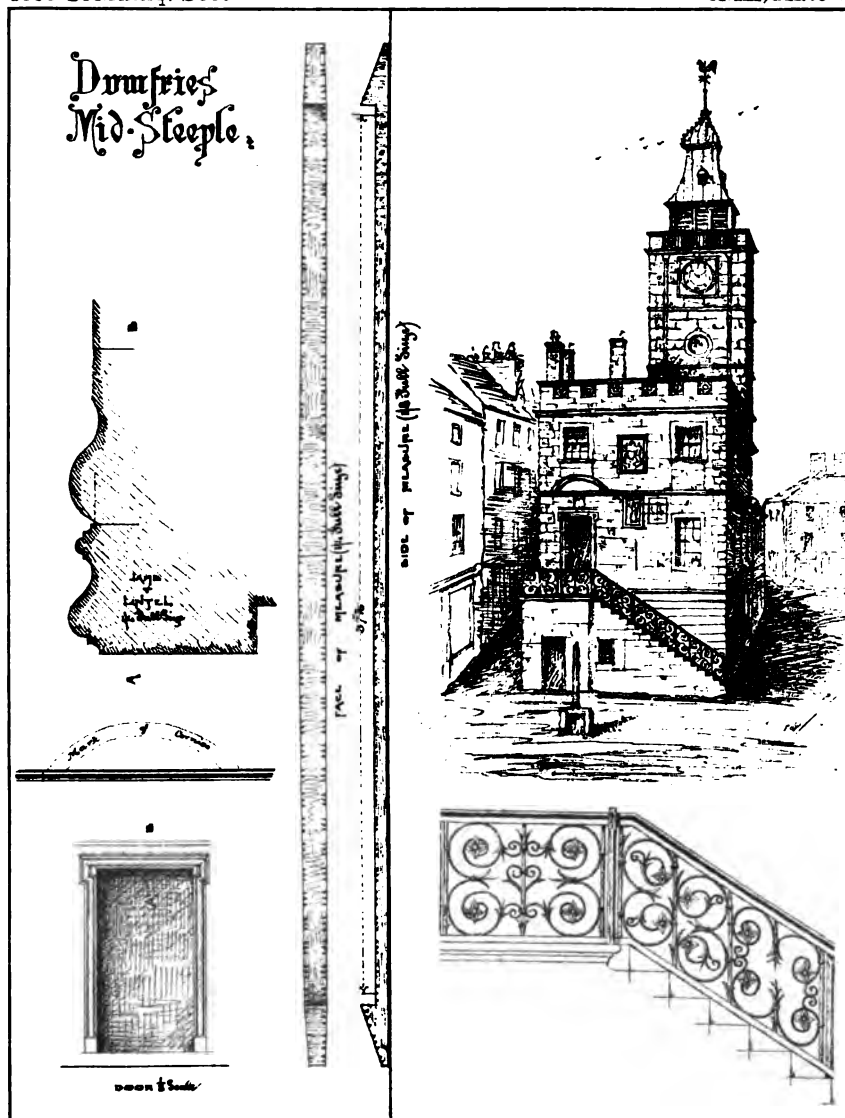
II.

NOTES ON THE OLD TOWN HALL OF DUMFRIES, COMMONLY CALLED
THE MID STEEPLE. BY W. R. M'DIARMID, F.S.A. SCOT. (PLATE V.)

This is an interesting and a picturesque structure, which stands in the middle of the High Street, and nearly in the centre of the ancient burgh of Dumfries. The drawing and photographs which are exhibited will give members of this Society a better idea of the building than any description of mine (see Plate V.). The main part, as will be seen, consists of three stories; and access to the second or the principal floor and the third is given by a handsome outer staircase. The second floor contained what was first used as the Circuit Court-House, and afterwards as the Town Hall; but a more modern and commodious building, which was acquired by the Corporation in 1866, has since that date served the purpose of a Town Hall, and given accommodation to the burgh officials. The old hall and adjoining buildings are now occupied as shops and warehouses, and have fallen from their high estate; but from an architectural point of view, and especially as a specimen of the favourite style of Queen Anne, the hall and steeple will, as long as they stand, command attention.

From the north side of the old hall springs a short but neat tower, and this is surmounted by a quaint spire. On the front wall, facing the south, are two carved stones, one containing the Royal Arms of Scotland, which must have been cut shortly before the Union of the two kingdoms, the second a figure of Saint Michael, the patron saint of the burgh, and who gives his name to the chief parish church. The saint is portrayed as overcoming the spirit of evil with great ease. Below these has been cut the ellwand or standard of lineal measure, 3 feet in length. Not the least striking feature of the building is the railing of wrought iron surmounting the outer staircase, and which is, I have been assured, one of the finest specimens of the kind in Scotland; as will be afterwards shown, this was designed in Edinburgh.

A comparison betwixt the drawing and the photograph of the south side show a lamentable change in the principal doorway, an ugly



portico in the Grecian style having been introduced, entirely out of keeping with the original, and encumbering the landing-place at the head of the staircase. This change, which was doubtless regarded as an improvement at the time, was made in 1830, when, curiously enough, the Town Council first used the hall as a place of meeting. The resolution to build was taken in 1703, mainly for obtaining a proper Town Hall; but it was occupied after its completion in 1708 as the Circuit Court of Justiciary Court-House until the date mentioned, the Council contenting themselves with their old place of meeting at the Tolbooth. The Grecian portico seems to have been added in celebration of the change, but it has only served to disfigure the edifice, and to show how superior was the architectural taste in the age of Queen Anne to that in the reign of George the Fourth. In the sketch, which is a copy of a drawing taken about 1780, and with which I have been favoured by Mr James Barbour, architect, Dumfries, there is a small cross depicted, which was probably the original market cross of the burgh. The site in the early part of the present century was occupied as a fish market. There was a draw-well below the cross, 5 feet in diameter and 20 feet in depth, which has been covered up.

There are some points of interest in the story of the building of this old Town Hall, contained in a special minute book, which was long lost sight of, and accidentally recovered in a private library in 1857.

The tack of the customs and excise of Scotland fell into the hands of the Convention of Royal Burghs in 1697, and each burgh was allowed a share. The Town Council of Dumfries sold their share to Mr John Sharp of Hoddam, one of their number. This led to litigation, and eventually the burgh became the possessors of a bond for the sum of 20,000 merks. Urged by the community, the magistrates and council in 1703 resolved with this money to erect a building which would provide a proper prison, a steeple, a suitable council house, a place for the records of the burgh, and a magazine for the town's arms and ammunition. A prison was required, because several malefactors guilty of great crimes, and others confined for debt, had made their escape; and a steeple was needed, as there was not one in the whole town. A committee was appointed to carry out these resolutions, who reported

their proceedings to a meeting of the inhabitants, held on the 13th of March 1704. An attempt to procure an architect in Edinburgh had failed. Mr John Moffat from Liverpool had been engaged as an architect, and he was sent to Glasgow in search of a model. He returned to Dumfries in the month of April with a model which seems to have been accepted, and he was paid not only five pounds English money, as had been agreed upon, but three pounds in addition. In May the provost and a bailie reported that when in Edinburgh, they had searched for a Danish or Swedish bottom to be sent to Norway for timber, but had not succeeded in obtaining a vessel. Ultimately, after a great amount of search and trouble, trees were obtained in the Garlies Wood, in Galloway; these were cut down, floated for some distance down the river Cree, and then brought by gabbards to the banks of the Nith. Almost as much trouble was required to be taken to obtain lime, which seems to have been procured partly at Whitehaven and partly in Annandale. The building stone was obtained from a quarry now called Castle-dykes, on the Nith: the stones, of the red sandstone of the district, were floated up the river in boats constructed for the purpose.

Apparently the committee had intended to be their own builders, but tiring probably of the trouble, and after having rejected an offer from a local man in the early part of 1705, the services were procured of Mr Tobias Bachus, a master builder, then at Abercorn, and who is otherwise described as an architect in Alloway. He contracted to complete the building by Martinmas 1707, for the sum of 19,000 merks, he being supplied with all the materials which had been collected with such pains by the committee. Mr Bachus seems to have kept steadily to his contract, for the work was so far advanced in August 1707, that at a general meeting of the council and community, an offer from George Barclay, founder in Edinburgh, for three bells for the steeple was accepted. This offer was carried out finally in October 1708, when Mr Barclay's account of £1698, 14s. 6d. Scots, for stocking, tagging, tonguing, transporting, and hanging the said three bells, was ordered to be paid. He was allowed a guinea for his extraordinary attendance in the burgh.

In November 1707 the committee resolved to alter the contract of

Mr Bachus so far as to have an iron ravel substituted for a stone one on the outer stair, stone being thought incommodious and dangerous, and iron not only more profitable but more adorning. On the 7th of March 1708, the provost reported that he had met with Mr Patrick Sibald, smith in Edinburgh, according to the recommendation of the committee, and had reasoned with him about the making of an iron ravel for the council-house stair. The provost produced two draughts or schemes of the ravel, one to be wrought at £4, 10s., the other at £4 Scots, per stone, including the price of the iron; the more expensive plan was preferred, and a remit made to the magistrates to get proper iron. A drawing by Mr Barbour of this railing (reproduced in Plate V.) shows the elegance of the work, which, unfortunately, is much decayed, and is sorely in need of protection. A clock to adorn the steeple was procured from Stockport. The main building had been completed in February 1708, and a final settlement was made with Mr Bachus in the following December.

The record shows a rather remarkable difficulty in obtaining architects, contractors, and building materials, in a district which had been adorned in previous centuries with great and ornate abbeys and stately castles. It also shows that the popular belief in the unlimited power of the self-elected corporations of the Scottish Burghs up to 1834 was at least exaggerated. The committee originally appointed to carry out the work was composed jointly of members of council and community; their whole proceedings were closely scanned, and no important decision was taken without an appeal to a public meeting.

The sandstone used in the erection of this structure is soft, and has been much weather-worn during exposure to a humid climate for nearly 180 years. If these notes should lead the proprietors to pay some attention to the preservation of the Town-Hall and the ravel, they will not have been written in vain.

III.

CHURCHES CONSECRATED IN SCOTLAND IN THE THIRTEENTH CENTURY; WITH DATES. BY THE REV. WILLIAM LOCKHART, M.A., F.S.A. SCOT., MINISTER OF COLINTON, MID-LOTHIAN.

In the Pontifical of David de Bernham, bishop of St Andrews (A.D. 1239-1253), (*Pontificale Ecclesie S. Andreæ*), which has recently been issued from the Pitsligo Press (Edinburgh, 1885), under the editorship of Charles Wordsworth, M.A., rector of Glaston, there are certain important facts narrated of so authentic a character, in regard to many ancient churches and chapels in Scotland, which it may not be out of place to call attention to here, and also to have recorded in the *Proceedings* of this Society.

The MS. of this interesting thirteenth century Pontifical, or Book of Offices of the Scottish Church, as used by Bishop David de Bernham, seems, at a remote period, to have found its way out of Scotland into France. In all probability, somewhere about the fifteenth century, it was in the chapel of the French King. In the year 1712, it was found by two Benedictines in the library of the Seminary (or "Seminare") of Chalons-sur-Marne; while in 1740 it was acquired by the National Library of Paris, along with other manuscripts, which belonged to Marechal de Noailles. This Scottish Pontifical is, therefore, now in the Paris Library, and numbered 1218 in the list of Latin manuscripts, but it is erroneously printed in the catalogue as "*Pontificale Anglicanum*." It is said to be a small quarto, well and correctly written, in a clear thirteenth century hand, and with musical notation; and consists of 142 folios or leaves of vellum, each measuring $6\frac{1}{4}$ inches in width by $9\frac{1}{4}$ inches in height. Each page has thirteen lines, and the offices contained in it are those for the consecration of a church—an altar—a cemetery or burying ground, and for the reconciliation of a church; and one such church is mentioned as having been so "reconciled," namely, that of the Holy Trinity at Berwick, "*post effusionem sanguinis*," as the result of a deadly quarrel there between two Scolocs, Scologs, or "*clerici scholares*." On the second and third leaves of this ancient

book of ceremonies, there is the record of the consecration of many churches and chapels, in the diocese of St Andrews in Scotland, for which the volume was used—in the case of 140 of these churches—by Bishop David de Bernham, in the years 1240–1249; and in the case of two, by Bishop William Wishart, in the year 1276. (*Pont. Eccl. S. And.*, pp. ii. iii. iv. vi.)

The first mention of David de Bernham,¹ in any known writing, is in the Chartulary of Dunfermline Abbey, where he appears along with others as a witness in a charter of Bishop William de Malvoisin, giving a grant of the teinds of the church of Kinglassin (Kinglassy in Fife), to the church of the Holy Trinity of Dunfermline, and the monks serving God there. The entry in the deed referring to David de Bernham, is the following:—

MAÛRIS DD DE BERNHAM,

and it is dated at Dunfermline in the year 1234, and on the day of the Feast of the Purification of the Virgin. (*Regist. de Dunf.*, p. 64, c. No. 107.)

There is a charter, No. 116 in the Dunfermline Chartulary, referring to the church of "*Abircrumbi de Fyf*," but whether it is by Bishop William or Bishop David does not appear. But the following charter, No. 117, is by David de Bernham, he having at this time become Bishop of St Andrews; and in this charter he grants to the abbot and convent of Dunfermline the church of Kirkcaldy, with all its pertinents, they, the said abbot and convent, being held bound to provide vicars for the said church, and hospitality to the bishop himself. This deed is dated at "*Inchemurthoc vi Id Nouembr*"—that is, the 8th November 1240 (*Regist. de Dunferm.*, c. 117, p. 70). [*Dal. Mon. Antiq.*, pp. 67, 68.] (*Hend. An.*, p. 76.)

¹ His real surname was Bernham. He was born in the town of Berwick, and descended of an ancient family of burgesses there. In the chartulary of the Priory of St Andrews, he is designed *Camerarius Scotiæ*, and mentioned along with his brother "*Robertus Bernham, burgensis de Berwick*," who is probably the same person who was afterwards Mayor of Berwick, anno 1249. [*Nicolson, Border Laws*], Note; Keith's *Hist. Cat. of Scottish Bishops*, p. 16. In another note on the same page it is stated, that in the "*Cartulary of Paisley*," there is a confirmation of certain subjects "*by David, bishop of St Andrews, in the year 1247.*"

The foregoing deed is confirmed by a charter of the Prior and Canons of St Andrews (*Regist. de Dunf.*, c. 118, p. 70), and in this charter Bishop David's name again appears.

The next charter, No. 119, is a very formal one, and in it David de Bernham grants to the monks of Dunfermline the churches of Woolmet, and Little Kinghorn (" *Wymet (et) de parua Kingorn* "), for charitable purposes; and this deed, which is duly sealed and attested by witnesses, is dated at Tinighā (Tynningham in East Lothian?), the 12th kalend of January—that is, the 21st December 1240 (*Regist. de Dunf.*, pp. 71, 72, c. 119).

Nothing apparently is known of the date of the birth of David de Bernhame, the bishop by whom the book was chiefly used, or of the title de Bernham, unless a surname, or unless it be some town or locality then known as Bernhame¹ (Benholme). He is stated to have been a sub-deacon of the church (Theiner, *Vet. Mon. Hib. et Scot.*, p. 39); and according to John de Fordun (*Scotichronicon*, lib. vi. cap. 42), he was chamberlain to Alexander II.; was elected bishop of St Andrews in succession to William de Malvoisin, a Frenchman, on the 2nd June (iiiij Non. Junii) 1239; and consecrated by the Bishops of Glasgow, Caithness, and Brechin, on St Vincent's day (January 22) of the following year.² In regard to his election and consecration, Wyntoun thus writes (*Oryg. Chron.*, ii. p. 242, Skene)—

And efftyre that this Williame was dede,
Thare postulyd was until his sted,
Off Dunkeldyn the Byschape
Joffray. But till hym the Pape
Be na way grawnt wald hys gud will;
Bot leve the chanownys he gave till
Agayne to mak electyown,
And for to ches a gud persoun.
Than chesyd thai Dawy off Barname,
Ane honest clerk and off guid fame,
Chwmyrlane that tyme off Scotland;

¹ Spottiswoode, in his History, calls him David Benham.

² Keith and Spottiswoode erroneously put the Bishop of Dunblane (Clement) among the consecrators, instead of the Bishop of Brechin.

That to the Pape wes welle lykand.
 And in Scotland by byschapys thre
 Confermyd and sacryde bathe wes he,
 Off Glasgw, Brechyn, and Catenes;
 This Dawy by theme mad byschape wes.

Soon after his consecration he was summoned by Pope Gregory IX., along with the other Prelates of Christendom, to a general council at Rome, for the purpose of attempting to hurl the emperor, Frederick II. of Germany, the so-called great enemy of Christianity, from his throne. "But Frederick, in the year 1241, captured the Genoese fleet which was carrying the greater part of the prelates to the council at Rome, and seizing the persons and the treasures of the Prelates he cast them into prison" (*Mosh. Cent.*, xiii. part 2, chap. ii. sec. 10). David de Bernham and the Bishop of Glasgow¹ were evidently among the captives, for Spottiswoode (*lib. ii. pp. 43, 44*, Lond. 1655) states that Frederick "set them at liberty upon their promise to return home—a promise which they gave, but nevertheless sent on their procurations to Rome by some other religious person."² Soon after his return to Scotland, David de Bernham evidently set about the work of discharging vigorously his episcopal functions, among which there was the consecration of the churches of his extensive diocese—a diocese which at that time extended from the English Border to Aberdeen. The work of consecration commenced early in the summer of 1240, and being taken up at intervals ended in the autumn of 1249. With the king's consent, according to Spottiswoode (*lib. ii. pp. 43, 44*), David de Bernham called an assembly at Perth in 1242, at which the king and many of

¹ It is evident that the Bishop of Glasgow, who accompanied Bishop de Bernham to the General Council at Rome, which was called by Pope Gregory IX. in 1240, was William de Bondington, a native of Berwickshire, and formerly rector of [Edelstone] Eddleston, in Peeblesshire. This bishop previously held various offices under Alexander II., was elected Bishop of Glasgow in 1232, "and consecrated in the Cathedral Church by Andrew, bishop of Moray, 'Dominica post nativitatem beatae Mariae, anno Dom. 1233 [Melros].'" This bishop finished the Cathedral of Glasgow out of his own liberality, and in the last year of his life introduced into his diocese the use of the liturgical form of the church of Sarum or Salisbury. Some say he died in 1257, others in 1283. He was interred in the Abbey Church of Melrose, near the high altar (Keith, *Cat. Scot. Bishops*, pp. 238–39).

² The council was not held, for Gregory IX. soon after died.

the nobility were present. This assembly met in June and July, and there "many good constitutions" were erected for the "reformation of abuses," and for securing the "clergy in their possessions and rights."¹ In 1249 (8th July) Alexander II. died at Kerrera, near Oban, in the West Highlands, and David de Bernham performed the ceremony of anointing Alexander III. at his coronation at Scone, on the 13th July 1249. He was also present at the translation of Queen Margaret at Dunfermline, on the 13th July 1250, regarding which Wyntoun thus writes (B. vii. 10):—

The thryd Alysandre bodyly,
Thare wes wyth a gret company
Of erlys, byschapys, and barownys,
And mony famows gret persownys ;
Of Saynt Andrewys thare wes be name
The Byshope Davy of Barnhame,
Robert of Kyldleth syne
That Abbot was of Dunfermylne,
Powere had thai than at fulle
Grawnted be the Papys bulle
To mak that translatytown.

Alexander III. was crowned when he was eight years old, and at the age of ten he was married to Margaret, daughter of Henry III. of England. This ceremony was performed at York, and David de Bernhame and several of the nobility of Scotland attended "to see all things duly performed." On the 26th April (vi. Kal. Maii) 1253 Bishop David de Bernhame died at Nenthorn (Narthanthira), and was buried in Kelso, "contra protestationem ecclesiae Sancti Andreae," having been bishop thirteen years three months and nine days (John de Fordun, *Scot.*, lib. vi. cap. 42).

The editor of the Pontifical expresses his surprise "that so many as 140 churches should have been dedicated by one bishop in the space of about ten years," and suggests that a constitution proceeding from a Legatine Council held in Edinburgh in 1239, under the authority of Cardinal Otho, was the cause of so much zeal (*Pont. Eccl. S. And.*, p. v.). But probably the activity and success of the Dominican and Franciscan

¹ In the spring of the same year, a synod is said to have been held at Musselburgh, where some canons were enacted (*Pontif. Eccl. S. And.*, p. xxi.).

Fathers, who had shortly before this come into Scotland, had a good deal to do with the energy now displayed in the work of consecration by the authorities of the Church.

It may be sufficient to close this notice of David de Bernhame by the following from John of Fordun (lib. vi. cap. 42):—

“Hic collegio suo durus et inhumanus exstitit diversis exactionibus, auguriis et extortionibus fatigavit; et ecclesiam de Inchture, quam pia memoriae rex Willelmus Canonicis ante dederat, injuste et de facto abstulit: sed inde modicum lucri reportavit, quia subito post, in aegritudinem incurabilem incidit, per quam ad extremam horam perveniens, restituta tamen eis ecclesia.”

However, from what has been already said, it will be seen that David de Bernhame must have been an earnest and zealous prelate of the church. The diocese of St Andrews in his days included at least Berwickshire, all the Lothians, and the counties on the east coast of Scotland between the Forth and the Dee, and in it there were 8 deaneries and 234 churches (*Pont. Eccl. S. And.*, p. xxv. note).

The following is the list of churches contained in the Pontifical. No mention is made of any cemetery or altar having been consecrated:—

“Hae sunt ecclesiae quas dedicavit Epc. David.”

[A.D. 1240.]

St Edwin's, Lasswade (Lessewade),	6th May.
The Preaching Friars of Perth (fratrum predicatorum de Perth),	14th May.
St Nicholas', Berwick (Sci. Nicolai de Berwych),	8th July.

[A.D. 1241.]

Kirkton (Kirketun), now St Ninian's, Stirlingshire,	16th August.
Mertoun (Mertun juxta dribgh), Berwickshire, near to Dryburgh,	No month or day mentioned.
St Cuthbert's, Yester (Yestrith), in Gifford, Haddingtonshire,	do.
St Baldred's, Linton (Lintun), Haddingtonshire,	do.
Forteviot (Fertheuioet), Perthshire,	do.
Kinnettles, Forfarshire,	11th November.
St Cuthbert's, Mid-Calder (Calledouere Com.), Mid-Lothian,	14th March.

St Cuthbert's, Edinburgh, under the Castle (Sci. Cuthberti de Edenburgh. sub Castro),	16th March.
Holy Innocents' Church, Channelkirk (Childenechurch), Berwickshire,	23rd April.

[A.D. 1242.]

St Michael's, Gordon (Gordun), Berwickshire,	28th March.
St Nicholas', Stichill (Stichill), Roxburghshire,	30th March.
Chapel of Lord W. son of Con. Fogo (capella domini W. fil. con. apud Foggho), Berwickshire,	2nd April.
Greenlaw (Greenlawe), Berwickshire,	4th April.
Langton (Langetun), Berwickshire,	6th April.
St Kentigern's, Polwarth (Poulwurth), do.,	7th "
Chirnside (Cherneside), do.,	10th "
Holy Trinity, Berwick (See Trinitatis de Berewych), " <i>reconciliata post effusionem sanguinis</i> ,"	15th "
Baro (Baruwe) (Garvald), Haddingtonshire,	24th "
Pencaitland (Penkathland), do.,	1st May.
Cockpen (Kokepen), Mid-Lothian,	4th May.
St Michael's (Arch.), Linlithgow (Linlithcu)	22nd "
Collace (Culas prope Pert), near Perth, S. Ucan,	4th June.
Falkirk, " <i>Eccl. que vocatur varia capella</i> ,"	12th "
Strachan (Strachyn), Kincardineshire, B.V.M.,	16th "
Nigg, " <i>Nig ultra le moneth</i> ," do.,	30th July
St Ternan's, Arbuthnott (Aberbuthenoth), do., No month or day mentioned.	
St Arnold's, Kineff, do.,	5th August.
¹ St Cyrus (Cyricus), " <i>Egglesgerch</i> ," do.,	7th "
Marykirk, B.V.M., " <i>Aberluthenoth</i> ," do.,	9th "
St Arnold's, Tannadice, " <i>Tanetheys</i> ," Forfarshire,	11th "
Inverkeilor (Inuerculethere), (St Macconoc), do.,	17th "
St Vigeans of Arbroath (Sci. Vigiani de Aberbroth), do.,	19th "
Aberlemno (Aberlimenach), do.,	21st "
St James', Forfar (Forfare), do.,	23rd "
St Fergus', Glamis (Glamnes), do.,	25th "
St Medan's, Airlie (Erolyn), do.,	27th "
Newtyle (Newetyl), do.,	29th "
St Mernans, Fowlis Easter (Fugeles), (Lundie), Perthshire,	31st "
St John the Baptist, Perth (Perth),	5th September.

¹ Nine dedications marked with an asterisk in Bishop de Bernham's list are also mentioned in the *Regist. Prior. S. Andreas*, p. 348. These are St Cyrus, Linlithgow, Fowlis Easter, Scoonie, St Andrews, Markinch, Portmoak, Rossie in Inchture, and Lathrisk.

Abdie (ebedyn), Fifeshire,	5th September.
Flisk (Flisch), St Macgridan or St Adrian, Fifeshire,	7th "
Woolmet (Wymeth), Newton, Mid-Lothian,	4th October.
Seaton (Seethun), Haddingtonshire,	6th "
St Andrew's, Gulane (Golyn), do.,	8th "
North Berwick " <i>Eccl. monialium conuentual de North-</i> <i>bewych</i> ," Nuns of N. Berwick, Monastery of S. Mary,	10th "
St Michael's (Arch.), Innerwick (Inuerwych), Haddington- shire,	17th "
Oldhamstocks (Aldhamstoch), Haddingtonshire,	19th "
Legerwood (Leiardewde), Berwickshire,	30th "
Wedale (Wedal), Stow, B.V. Mary, Mid-Lothian,	3rd November.
Earlston (Erseldun), Berwickshire,	20th March.

[A.D. 1243.]

Kelso (Kalcho), B.V.M. and S. John, Roxburghshire,	27th March.
Fogo (Fogeho), Berwickshire,	29th "
Lennel (Leinhali), Coldstream, do.,	31st "
Hilton (Hiltun), Whitsome, do.,	2nd April.
Horndean (Woruerden), Ladykirk, do.,	4th "
Hutton (Hotun), do.,	6th "
Aldham (Aldha), St Baldred's, Haddingtonshire,	23rd "
Smallholm (Smalha), Roxburghshire,	29th "
Carrington (Kerintun), Mid-Lothian,	2nd May,
Ratho (Rathewe), B.V.M., do.,	5th "
Carriden (Karreden), Linlithgowshire,	7th "
Airth (Erth), Stirlingshire,	10th "
Kinghorn (" <i>Magna Kingorn</i> "), Fifeshire,	17th "
Kinghorn (" <i>Parua Kingorn</i> "), do., Kirkton, Burnt- island, St Serfs,	19th "
Kinglassie (Kinglassyn), St Glascianus', Fifeshire,	27th "
Scoonie (Sconyn), St Memma V., do.,	30th "
St Andrews, " <i>Eccl. Parrochialis Sci. Andree</i> ," Holy Trinity,	Fifeshire, 17th June.
Kelly (Kellyn), Carnbee, do.,	19th "
Craile (Karal), St Maelrubha, do.,	21st "
Kilrenny (Kilretheny), St Ethernanus, do.,	26th "
Anstruther (Eynstrother), St Adrian's, do.,	28th "
Kilconquhar (Kilcunewath), St Monan's, do.,	12th July.
Newburn (Nithbren), do.,	15th "
Largo (largath), do.,	17th "
Markinch (Marking), St John Baptist and St Modrust, do.,	19th "

Portmoak (porthmooch), St Stephen's and St Moan's,	
Kinross-shire,	23rd July.
Kilgowrie (Kilgoueryn), Kilgovn, Falkland, Fifeshire,	26th "
Lathriak (losserech), St John Evan. and St Athernisc,	
Fifeshire,	28th "
Collessie (callesyn), Fifeshire,	30th "
Dairsie (deruesyn), B.V. Mary, do.,	2nd August.
Cults (Cuilte),	8th "
Errol (Erol), Perthshire,	9th "
Inchture (Inchethor), do.,	11th "
Rossie (Rossinclerach), Inchture, St Laurence M. and St	
Coman C., Perthshire,	13th "
Barry (Barri), Forfarshire,	18th "
Craig, " <i>Inchebrioch</i> ," St Braoch's,	do., 23rd "
Logie (login cuthel), St Martin's,	do., 25th "
Aldbar (Aldebar),	do., 27th "
Restennet (Rustinoth), St Peter's,	do., 30th "
Kirkden (Edvin), Idvies, Evies, St Ruffus,	do., 1st September.
Meithie-lour (Mathynlur),	do., 3rd "
Inverarity (Inverarethin), St Monan's,	do., 6th "
Benvie (Banevyn),	do., 9th "
Lochee, Forfarshire (Logyndud),	11th "
Blairgowrie, Perthshire (Blare),	13th "
Auchterderran, Fifeshire (Vrchardereth),	27th "
Livingstone, Linlithgowshire (Leuingest),	30th "
St Giles, Edinburgh (Sci. Egidii de edenbgh),	6th October.
Longformacus, Berwickshire (Ellum),	11th March.

[A.D. 1244.]

Athelstaneford, Haddingtonshire (Elftanefford),	7th April.
Tranent, do., (Trauernent),	11th "
Cranstoun (cranestun), Mid-Lothian,	17th "
Salton (Saultune), Haddingtonshire,	21st "
Church of the Minorites of Berwick (Eccl. fratrum minorum	
de Berewich),	6th May.
Inverkeithing (Inuerkethyn), Fifeshire,	26th August.
Leuchars (Locres), (S. Athernisc), do.,	4th September.
Kemback (Kenebach), do.,	6th "
Liston (Listun), Kirkliston, Linlithgowshire,	11th "
Ecclesmachan (Eglemanechy), Linlithgowshire,	13th September.
Bolton (Boltun), Haddingtonshire,	18th "
Scotland's Wells (hospital de fonte scot.), Kinross-shire,	10th October.

Fordoun, S. Palladius (Fordune),	Kincardineshire,	17th October.
Laurencekirk, Conveth (Cuneueth), S. Laur., do.,		19th "
Heriot (Heriet), Mid-Lothian,		6th March.
Morham (Morham), Haddingtonshire,		9th "
Kirkaldy (Kirkaldin), S. Pat. (or) (S. Britius?), Fifeshire,		21st "

[ANNO 1245.]

Dysart (Disarth), S. Serf's,	Fifeshire,	26th March.
Leslie, Fetkill or Fitekill (Methkal),	do.,	28th "
Auchtermuchty, Holy Trinity (Vchermukedi),	do.,	31st "
Scotstarvit, Cupar (tharvet),	do.,	3rd April.
Moonzie (Vchthermunessin),	do.,	5th "
Whittingham (Wytingeha), Haddingtonshire,		7th May.

[ANNO 1246.]

Eassie, S. Fergus's (Essy), Forfarshire,		15th May.
Fetteresso, S. Caran's (Fetherassach), Kincardineshire,		25th "
Kinross, S. Serf's (Kinross), Kinross-shire,		27th June.
Hirsel, Coldstream (Hershill), Berwickshire,		31st July.

[ANNO 1247.]

Gogar, Corstorphine (Goggere), Mid-Lothian,		23rd May.
Kirknewton, S. Cuthbert's, East Calder (Caledoure Clere),		
Mid-Lothian,		31st "
Methven (Methfen), Perthshire,		25th August.
Swinton, Simprin (Simprig), Berwickshire,		25th June.
S. Monace's, Abercrombie (Abercrumbin), Fifeshire,		24th October.

[ANNO 1248.]

Hales, S. Cuthbert's, Colinton (Halis), Mid-Lothian,		27th September.
Eccles, S. Cuth. and S. And. (Ecclis), Berwickshire,		4th October.
Coldstream (Kaldestrem),	do.,	6th "

[ANNO 1249.]

Kettins (Ketenes), Forfarshire,		18th April.
Strathmartin, S. Martin (strahittinmartin), Forfarshire,		18th May.
Clackmanan, S. Serf. (clacmanan), Clackmannanshire,		24th August.

[ANNO 1276.]

Hee sunt ecclesie quas dedicavit Eps. Wills (Bishop William Wishart).		
Dunottar, S. Ninian (Dunothyr),		15th May.
Chapel of Cowie, Feteresso B.V.M., Kincardineshire (Capella de Collyn, &c. Ita quod nullu preiudicium generetur matri eeelesie de Fethyressach),		22nd May.

The identification of many of the places in the above list, with the

names of the Saints, is due to the research of the Rev. James Gammack, M.A., Drumlithie, now of Wellington House, Aberdeen, whose interesting "Itinerary of a Bishop of S. Andrews in the Thirteenth Century, communicated in February 1883 to the *Scottish Guardian*, is inserted in a more correct form in the *Pontificale*. With the consent of Mr Gammack, "*Listun*" and "*Eglemanechy*" have been taken out of Forfarshire, and identified as churches in Linlithgowshire. The days of the month, in Bishop David de Bernham's list, are indicated by the Nones, Kalends and Ides of the Roman Calendar. And the list itself establishes the fact that all the above mentioned churches were in existence in Scotland in the thirteenth century.

Of course, nothing is here said of the *matter* and various *forms of devotion* embraced in the Pontifical itself.

IV.

ANCIENT VALUATION OF LAND IN THE WEST OF SCOTLAND: CONTINUATION OF "WHAT IS A PENNYLAND!" BY THE LATE CAPT. F. W. L. THOMAS, R.N., F.S.A. Scot.

In a former communication it was suggested that the "ounceland" of the Orkneys was the equivalent of a previous Pictish unit of valuation, called a "davach";¹ it will now be argued that Scotland north of the Forth and Clyde and all the Isles before the ninth century were divided into davachs; that in so much of Scotland as came under Norse domination, the davach was succeeded in name by the ounceland; and that in the twelfth or thirteenth century both davach and ounceland were valued in knight's fees, or in multiples or fractions thereof.

The unit of land valuation with the Anglo-Saxons was the hide, *hida*; the fourth part of which was an *ioctet*, *jugera*, yokeland, latterly in North Britain, a husbandland. *Hida* is translated in the earliest Latin charters by *terra aratri*,² a ploughgate—as much land as could be

¹ *Proc. Soc. Antiq. Soc.*, vol. xviii. p. 258.

² "*xxx aratorum*," No. 15, A.D. 611, Birch; *Cart. Sax.*, "*trium aratorium*," No. 36, A.D. 675, *ib.*

ploughed by eight oxen in one season.¹ Many other words are used to translate *hida*, but we need only notice here *terra familiae*,² the land of a family, or rather, household, which must have included many individuals, for the mere father, mother, and children could neither have used nor required the work of eight oxen. After the Conquest, and in Scotland, a hide is usually called *carucata*, a carucate or ploughland, and contained 120 English or 104 Scotch acres.

In Scotland, I, Ioua (corrupted to Iona), I Cholumchille was estimated by Beda to contain five *familium*,³ *terrae familiae*—that is, five hides or ploughgates; but throughout Pictavia, from the time there is any record, the unit of land valuation was the davach, *dabach*. That the davach was the same as the ploughgate admits of indirect proof, for in the west and north of Scotland a davach is synonymous with an ounce-land; now, the ounce-lands of the Orkneys, probably so named in the ninth century, contained a ploughgate.⁴

The extent of surface of land ploughed by a team of oxen⁵ must have varied greatly with the lay of the land, the quality of the soil, as also by the weight and size of the oxen, which, it may be presumed, varied as much between different parts of the country before the Conquest as afterwards; a team of Highland kyloes would make but little way over the stiff clays of the south of England. It must therefore be most fallacious to reckon any fixed number of acres to a hide or ploughgate, until custom had established a theoretical in place of a natural measure.

Davach, *dabach*, *dabhach*, does not occur as a topographical term in Ireland, nor in Wales; it is therefore Pictish; and it would probably

¹ Seebohm, *Eng. Vill. Com.*, p. 62 *et seq.*

² "*x familiarum*," No. 179, A.D. 749, Birch, *Cart. Sax.*; Beda, *Ecc. Hist.*, *passim*.

Beda, *Ecc. Hist.*, Bk. iii. ch. iv.

⁴ *Proc. Soc. Antiq. Scot.*, vol. xviii. p. 276.

Many are the explanations given to this much-vexed word, *e.g.*, Davach—four ploughgates; one ploughgate; *pagus*; district of country; a lot, a certain portion of land; a farm that keeps 60 cows; a farm adequate to the pasture of 320 cows; about eight miles long and four broad; literally the pasturage; a carucate boum; a well, or any deep pit or pool, or any deep hollow [in the land] like a vat or caldron; a flax dam; a vat, kieve, or large tub; a huge lady; Fingal's mother; a throw or blow at a venture; a tub with two handles.

be represented in modern Gaelic by *damhach*, where *damh*=ox, oxen, and *ach* is an augmentative particle, giving the sense of "abounding in"; thus, *carn*, a heap of stones; *carnach*, a place of many cairns; so *davach*, *damhach*, *dabhach*, will mean a full team of oxen.

It is still an oral tradition in Inverness-shire, that a *davach*, always pronounced in modern Gaelic, *daach*, *da'ach*, was as much land as could be ploughed by a team of oxen in one season, and the O. S. A. of Banff states "in its original acceptation it means as much land as can be ploughed by eight oxen."¹ The same result is found for Inverness-shire, where in early ages, and even in quite recent times [1808], the extent or yearly value was estimated by the "daugh, the aughten part [and] the boll."² Now, "a boll's sowing of bere" is a convertible term for an acre of arable land,³ and the writer states that "an aughten part" contains six bolls sowing,⁴ in other words, six acres. This is proved at Elgin, where an "auchteen part" varied from four to six acres.⁵ Therefore Dr Robertson is wrong in supposing that an "aught or aughten part" appears to be a corruption of an *eighth* part, for in that case a "daugh" would contain but 48 acres; whereas if an "aughten part" be the eighteenth part of a "daugh," a *davach* will contain 108 acres, which is almost exactly (104), a modern ploughgate. There is still further proof that a *davach* might contain but one ploughgate. In the Exchequer Rolls, 1458, in which are the accounts of the "Camerarius ultra Spey," they charge themselves with the "firm of xl s̄ de Westrehalfdavocho," and of xl s̄ de Esterhalfdavocho," in Ardmannoch (Cromarty), i.e., £4, or six marks for the whole *davach*.⁶ But as a *bovate* (*oxgang*) had been devastated, they deduct x s̄ from their former account. The firm for the whole *davach* was 80s.; they deduct 10s., or one-eighth, for the loss of one *bovate*, consequently the whole *davach* was eight *bovates* or one ploughgate. Again, in 1568, a charter was granted "of the half of the east quarter of the lands of Dalcarty (Ding-

¹ *Banff O. S. A.*, vol. xii. p. 427.

² *Agr. Sur. Inverness-shire*, p. 75.

³ *Agr. Sur. Aberdeenshire*, p. 75.

⁴ *Agr. Sur. Inverness-shire*, p. 75.

⁵ *O. S. A. Elgin*, vol. v. p. 17.

⁶ *Scot. Exch. Rolls*, vol. vi. p. 463.

wall), namely, an oxgang."¹ As a quarter always means a quarter davach in the northern counties, a half of a quarter davach, or one-eighth, is proved to be an oxgate, and eight oxgates in the davach.

But it is unquestionable that in the eastern counties a davach contained four ploughgates. In the Gordon Rental of Badenoch, 1603, against "Clone, four pleuches," there is the marginal note "Macomtosch has this *dauch* in fee; and "Bannachar," also four ploughgates, is called a "dauche."² Between 1661-70, Gordon of Straloch wrote that in Aberdeenshire the districts (regiones) of country were divided into *pagi* or "daachs," which contained as much land as could be broken up by four ploughs in one year, but that then, owing to more land having been cleared of wood, the arable land in a "daach" was more than doubled.³ By 1800 a davach of ordinary extent required three times the number of cattle to labour it that were formerly employed. But the davachs must have varied considerably in superficies, for "some of the oxengates in Strathbogie are not 6 acres, others above 19 acres."⁴

A list of lands in the barony of Murthlach, Banffshire, belonging to the Bishopric of Aberdeen, was made in the middle of the fifteenth century, and the descriptions and firms of those lands are in the Rental of the same Bishopric, in 1511, as below:⁵—

		MURTHLAK.					
		c. 1450.				1511.	
1 davach	{	Villa de Lekachy and				£ s. d.	
		Sandlekachy					
		„	Perthbeg . Perthbeg	1 plg.	8 bov.	4	0 0
1 davach	{	„	Petvache . Larthquhy and Pettaway . . . . .	...	...	13	6 8
		„	Villa de Rynes	2 plg.	...	6	13 4
		„	Drumlocher . Auchlothtyr	2 plg.	16 bov.	8	0 0
1 davach	{	Villa de Keith					
		„	Petglassy . Petglass	2 plg.	16 bov.	8	0 0
½ davach		Terre de Cloueth	Clouetht	2 plg.	16 bov.	8	0 0

¹ *Or. Pr.*, vol. ii., Dingwall.
² *Mis. Spalding Club*, vol. iv. pp. 209, 300.
³ *Blaeu's Atlas*, Aberdeen.
⁴ *Rhymie, O. S. A.*, vol. xix. p. 290.
⁵ *Reg. Episc. Aberdonensis*, vol. i. p. 251, 369.

From the above, it is plain that in the fifteenth and sixteenth centuries a davach contained four ploughgates, or 32 bovates (oxgates). The extent of a davach cannot be traced farther back, for no fraction of a davach is ever expressed in acres, only in halves and quarters.

The attempt was made to get at the superficies of a davach by comparing the firm or rent with that of a known ploughgate (carucate), but with indifferent success, for rents varied as much in the thirteenth century as they do now. There is no want of material; for instance, at Banff there is a "fine place called Dow-haugh (Daach-haugh?) on which Duff House stands; the field, together with the sandy hills, &c., make a davach of land, supposed to contain 416 acres."¹ In 1668 George, Lord Banff, is served heir to his father in . . . "terris de Backlaw, Cairnelpies, cum salmonum piscationibus et cruives earundum in aqua de Dovert,"² &c.; and in 1663 his father was served heir to Cairnelfoies cum piscatione salmonum,³ &c. We seem to have here the ancient "davata de Ketherelpi," for which the provost of Banff charged himself "quator libris de firmis vtriusque anno," in 1340,⁴ and has done so from 1327, for "terra de Catherelpy." In the fragment of the Rental of Alexander III., 1249-85, of the county of Banff, preserved in the Chartulary of the Bishopric of Aberdeen, there occurs, "De villa de Ketherelpy vj marcas."⁵ Thus the firm of this davach of land, in the thirteenth century, was £4 = 6 marks. At the same time, and in the same county "Convath," which was afterwards known as Inverkethney, and contained six davachs,⁶ was rented at 24 marks⁷ or one davach at 4 marks. In 1244-6, William de Monte Alto, sheriff of Crumbauchty (Cromarty), debits himself with 24 marks, for one year, for "sex davatis terre," which he holds hereditarily of the king.⁸ In 1232 the

¹ *Banff O. S. A.*, vol. xv. p. 359.

² *Retours*.

³ *Ibid.*

⁴ *Scot. Exch. Rolls*, vol. i. p. 450.

⁵ *Reg. Epis. Aberdeen*, vol. i. p. 56.

⁶ *Colls. Antiq. Aberdeen and Banff*, vol. ii. p. 217.

⁷ *Reg. Epis. Aberdeen*, vol. i. p. 160.

⁸ *Echg. Rolls Scots.*, vol. i. p. 26.

firm of half a davach at Rhynie Church was 3 marks ; and of four other half davachs 2 marks each.¹

From the foregoing it seems to be fairly established that in the thirteenth century, in Moravia, the firm of a davach of land was from 6 to 4 marks.

Knowing the price of produce in the thirteenth century, it will be found that a firm or rent of £4 = 6 merks would be paid by 4 chalders wheat = 12 chalders barley or bere = 8 chalders malt = 6 chalders oatmeal = 20 chalders prebende (oats in sheaf?) = 20 cows at 4s., or 16 cows at 5s. each.² A short calculation would show that any of these articles of grain could be grown on 20 or 30 acres, which leads to the conclusion that nothing like 416 acres were cultivated in a davach.

Before the war of Independence the countries of England and Scotland were on a commercial and economical equality. The average price of wheat in England, in 1269, was 1 qr. = 5s. ; and in Kent, in 1292, 1 qr. = 5s. ; and we also find in the Rental of Alexander III., 1249–85, that, so far north as Banffshire, the computing price of wheat was 1 qr. = 5s.³ This may be taken as the normal price of wheat in both countries for the thirteenth century ; but prices rose and fell reciprocally, for in the fruitful year, 1280, the price of a quarter of wheat in England was 3s. 0½d., and in Scotland the price in Edinburgh was 3s., in Jedburgh 3s. 4d. per quarter. From 1264 to 1286 the computing price in Scotland of 1 qr. of barley was 3s. 4d., and this is also the average price in England for those years. The value of a Highland cow, 1264–66, was 3s., but the Lowland cattle were usually 5s. In England the prices varied much more, from 6s. to 11s.⁴

We will now make a short inquiry into the rent of a ploughgate (carucate) in both countries, from whence to compare the rent of a davach.

Earl David of Huntingdon, brother of King William the Lyon, gave two measured carucates in Kelalcmund (afterwards called Ardblar, in

¹ *Colls. Antiq. Aberdeen and Banff*, vol. ii. p. 156.

² These prices are deduced from *Scots. Exchq. Rolls*.

³ *Reg. Epis. Aberdeen*, vol. ii. p. 55.

⁴ *Cf. Scots. Exchq. Rolls* ; and Bain, *Cal. Scots. Docs.*, vol. ii.

Clat) to the Bishop of Aberdeen, and the grant was confirmed by King William.¹ Bishop Mathew, feued these lands to "Willelmo de Tatenell homini nostro," who was to pay for one carucate a pound of incense, and for the other one mark of silver; and King William confirms the "donation."² These lands are confirmed to another William de Tatenell, grandson of the former, in 1276, who feued and sold them in 1297, when the sale was confirmed by Bishop Henry, but the feu-duty was raised to 2 marks.³ There having been contention, Isabella de Douglass, Countess of Marr, renounces, 1402, any right to the lands of Ardlaw and Estirlochyr, and in 1407 Alexander Stewart, Earl of Marr, does the same. In 1418 an inquest found that the two carucates of Kyllachmond, which is now called Ardlar, in the shire of Clat, paid two marks silver feu-duty, were then worth ten marks annually, and were of the same value "tempore pacis"; that is, before the war of Independence.⁴ From this it appears that the rent of a ploughgate in the thirteenth century was five marks.

On 19th March, 1302-3, an inquest at St Andrews found that William held the land of Burchly (Burleigh?) of the Bishop of St Andrews for 10s. = $\frac{3}{4}$ mark, or to perform the office of baker in the Bishop's household. The extent or annual value of the land was five marks. Julian, the daughter of William, was then seized in fee, and did service to the king for half a davach.⁵ Here the rent of the davach is 10 marks.

The baker's daughter, Julian, was also heiress to half the land of Nidy [near St Andrews], which was worth three marks; the whole land of Nidy rendering the service of one "davauche."⁶ Here the davach is worth 6 marks.

In 1296 an inquest on the lands of Robert de Pinkeney, deceased, was held, when the jurors found that the tenement of Ballincrief (by Aberlady) with the messuage, garden, and pigeon-house, were worth 34s. 4d.

¹ *Reg. Epis. Aber.*, vol. i. p. 9.

² *Reg. Epis. Aber.*, vol. i. p. 13.

³ *Ibid.*, p. 33.

⁴ *Ibid.*, vol. ii. p. 218.

⁵ Bain, *Cal. Scots. Docs.*, vol. ii. No. 1350.

⁶ *Ibid.*, No. 1350.

And he had in desmene 10 carucates and 54 acres of arable land,¹ each worth with its grazing, 21d.; total, £95, 14s. 2d. (recte £95, 14s. 6d.). This is an early proof of the number of acres in a Scotch carucate or ploughgate, for by the summation one carucate is found to contain 104 (Scotch) acres. Although the land is still some of the best in Scotland, the rent per acre is enormous; this is partly caused by the vicious system in the Scotch inquests of including an indefinite quantity of meadow and pasture (Gullan Links?) to an acre of arable land, and we know that one acre of meadow is equal at least to two arable acres.

In the same tenement 6 bovates are worth 6 marks: hence 1 ploughgate = 8 marks. Also, in the same tenement of Ballincrief a carucate in "Le Cotis" was worth 6 marks; and in Gosford 1 carucate = 5 marks.²

In 1300, at Selkirk, 1 ploughgate in desmene was worth 10 marks, no doubt with meadow and grazings included.

The rental of the Priory of Coldingham, compiled apparently in 1290, soon after the disastrous battle of "Faukyrke," supplies information not readily found elsewhere. For the monks the "time of peace," *tempore pacis*, was of greater significance than a law phrase; for many of their lands were "waste," and others were let for four years at a progressive rent. Throughout the Rental viii. bovata = 1 carucate, but the bovaté is not a fixed quantity; in seven townlands, out of a total of sixteen, 1 bovaté = 13 acres; but in others 1 bovaté = 14 (*bis*), 13½, 12½, 10 or 8 acres, so that a carucate may vary from 112 to only 64 acres. It cannot always be made out whether the land is desmene or husbandland, or whether the rents are for a time of war or time of peace, but a fair average for one carucate in time of peace was 40s = 3 marks.

The inquiry was extended into England, with the result that, in the thirteenth century, the average rent of arable land was 1 acre = 6d., or 4½ marks for a carucate of 120 acres.

It is to be regretted that the evidence here brought forward does not establish either way that, in the eastern counties, a davach of land in the thirteenth century contained either one ploughgate or four. At

¹ Bain, *Cal. Scots. Docs.*, vol. ii. No. 856.

² *Ibid.*, No. 857.

present we can only suppose that, at an early period, a davach, having been equal to one ploughgate, and, like the English hide, considered to be the portion necessary to the support of one household, had by ploughing up additional land become, in the fifteenth century, of four times its original extent, as, by the eighteenth century, the area had been again doubled. This view is supported by a law in *Regiam Majestatem*, which enacts that a tenant holding less than one-eighth of a davach should pay no heriot. Had the davach contained four ploughlands this law would have exempted the holder of half a ploughgate and of four oxen—which is absurd. But if the davach contained but one ploughgate, the holder of less than one-eighth would also presumably possess less than a whole ox.

The davach, like the hide in England, was the unit both for fiscal and military purposes. In the early charters there is the constantly recurring clause "*faciendo forinsecum servitium quod ad terras illas pertinet.*" Forinsec service is explained as "*servicium Scoticanum*,"¹ and this is known to be service in the Scottish army for six weeks ; but it is nowhere stated whether one or more men are to go from a davach. In the western fiords of Scotland the military was occasionally exchanged for naval service ; in 1343 the four davachs of Assynt had to supply a galley of 20 oars, five men from a davach. In 1303 the lands of Christian of Marr, in Arasaig and Moidart, supplied a ship of 26 oars with men and victuals ; and the 5½ davachs of Glenelg in 1343 also furnished a ship of 26 oars. In 1315 the lands of Lochow and Ardszkodnish had to find one ship of 40 oars with sufficient men and furniture for 40 days, while for the baillerie of Troternish, in 1498, Macleod was to have ready one ship of 26, and two of 16 oars. In 1463, the 28 marklands of Sleat supplied one ship of 18 oars.² But the Earl of Athol, in 1304, was informed that Lochlin (Maclean) and his friends had threatened that each davach of land should furnish a galley of 20 oars against the English.³ This would have been one man from each household.

¹ *Reg. Epls. Moray*, Original Charters, No. 13.

² *Or. Pr.*, *passim*.

³ Bain, *Cal. Scots. Docs.*, vol. ii. No. 1633.

The fiscal and church exactions from a davach are too numerous and complicated to be enumerated here.

We now enter upon the second part of our inquiry—the land valuation of the West Coast and Isles in uncencelands and pennylands. The origin of this valuation is, of course, Norse; it exists in full vigour in the Orkneys at the present time. The comparative archæologist must often work from little or no help from record, but the place-names supply him with abundant materials for research. In the middle of Sutherland, on the banks of the Oikel, is Langwell. Neither Gael nor Englishman could have given that name, for the original was *Lang-vöhlr* = Long-field. Wherever “dale” terminates the name of a valley the Norse have been, and the “bols” in Sutherland and Ross bespeak their residence. Under many a strange form the Norse *fjörðr* may be discovered, not the least being *Knut-fjörðr*—Cnut’s firth appearing as Knoidert, and pronounced in Gaelic “Croderst.” By the place-names the Norsemen can be traced from Caithness to Kintyre, and by their peculiar valuation in ounce and pennylands, southward to Ayr.¹ There is little on record to point to an extensive and prolonged occupation of the west of Scotland, but their possession of the Hebrides must have given them great influence upon the west coast.

On the west of Scotland the valuation in ounce and pennylands must have been at one time universal; but the ounce, in conformity with the Saxon ounce of silver, was held to contain twenty pennyweights. There is no doubt that in Caithness the ounce was originally divided into eighteen pennies, and there are slight indications that it was the same in the Hebrides, in North Uist.

In Caithness, Kilminster, Wick, was a 36d. land, *i.e.*, 2 oz. of 18d. each. Skail, Reay, was 31d. land = $1\frac{3}{4}$ oz. of 18d. Westerclith, Latheron, was 24d. land = $1\frac{1}{2}$ oz. Scarmaclete, Bower, and Westgrenland, Latheron, were each 18d. = 1 oz. lands. Brims, Thurso, was $13\frac{1}{2}$ d. = $\frac{3}{4}$ oz. land. Wick and Stangergill, Olrick, each 9d. = $\frac{1}{2}$ oz. lands. Six places are 6d., or $\frac{1}{3}$ oz.; and four others are $4\frac{1}{2}$ d., or $\frac{1}{4}$ oz. lands. The parish of Reay contained 271 pennylands of arable land, no doubt, truly 270d. or 15 uncencelands of 18d. each.²

¹ Bain, *Cal. Docs. Scot.*

² *Or. Pr.*, vol. ii.

Only in North Uist on the west coast have indications of valuation of 18d. = 1 oz. been found. Unganab was 24d. ($18d. + 6d.$) = $1\frac{1}{2}$ oz. Kelleskere, 9d. ($18d. - 9d.$) = $\frac{1}{2}$ oz. Orwansay, North Uist, 6d. ($18d. - 12d.$) = $\frac{1}{3}$ oz.; nor are there any fractions of 5d.¹

In the Hebrides, in the charters, "ounceland" is frequently translated by *unciata*, as the *unciata* of Bogartallis, the four *unciatæ* of Bracadale, Skye.

In a grant of the North Head of Ewist (Uist), 1505, a *davach* is explained as being a "terung," the *davach* called in Scotch *le terung*, where "Scotch" means "Gaelic, and "terung," "teirroung," "teiroung," written by Macvurich *tirunga*, is *tir-unga*, Gael. literally land-ounce, ounceland; from *tir*, Gael. land, and *unga*, Gael. ounce weight; thus we see that *davach*, ounceland, *unciata*, *tirunga*, are all synonymous. This is further confirmed by the 3 *davachs* of Knodworth (Knoidert) being equal to 60d. = 3 oz. and the 3 *unciate* of Sunart being also equal to 60d. = 3 oz.

The islands on the coast of Sutherland are valued as pennylands,² but the townlands are all in *davachs*; as many as twenty-six are reckoned as single *davachs*. This indicates that the *davach* was a rough assessment of an uncertain area, for the townlands could not have been of the same size. The Pictish *davach*, which probably was the same as a ploughgate, became the Norse ounceland, but when the Gaelic speech regained the ascendancy the ouncelnd again became a *davach*.

The old valuation in pennylands is almost forgotten in Lewis; but some lands at Ness are still spoken of as *Na Cuiqpeighinneann* = The Five-pennys; and Kneep, with Valtos and Reef, are still the "Fourteen-pennies." There is, or was, Penny Donald = Donald's Pennyland, and the nine farthing land at Crolista, both on the Bay of Uig. It is now about sixty years since the practice of "runrig" was given up in Lewis, and the land was divided into "lots," before which

¹ *Or. Pr.*, vol. ii.

² There are some of the smaller islands upon the west coast valued as pennylands, but it was not the area of the island, but the extent of arable land, which was so valued. Ulva, Kintyre, 3d.; Scarba, 2d.; Lunga, 1d.; Inchkenneth, 2d.; Gometra, 4d.; Oransay, Uist, 6d.; Staffa, 4d.; Fladda, 3d.; Stroma, 2d.; Hoan, 2d.; Heisker, North Uist, 9d.; Eorsay, Mull, 4d.—*Or. Pr.*, vol. ii. *passim*.

time the different townlands were traditionally known to contain so many pennylands, and even still *peighinn*, penny, is still used to designate a definite part of a townland, as "Peighinn na Clath," "Peighinn na Cuile," &c.

A *Peighinn* or Pennyland might be divided into *Leth-peighinn* or Halfpenny; *Feoirinn* or Farthing; *Leth-fheoirinn* or Half-farthing; *Cianog* or Quarter-farthing; and *Clitay* equal to $\frac{1}{2}$ Farthing.

A *Feoirinn* or Farthing-land was an ordinary holding in Lewis at the end of the last century, and was large enough to keep five cows each with three followers, seventy or eighty sheep, and four or five horses, and it would require about five barrels ($2\frac{1}{2}$ bolls) of seed corn.¹

In Harris, 1792, the ancient and still common computation of land was a penny, halfpenny, farthing, half-farthing, clitag, &c. A tacksman might hold 20d.—that is, an ounceland; while a small tenant or crofter usually held a farthing land. The stock or souming for a farthing land was four milk cows, three or four horses, and as many sheep on the common as the tenant had the luck to rear. The crop might be computed in general at four or five bolls, and the rent was 30 or 40 shillings, besides personal service, rated at one day's work per week.²

In North Uist, 1794, the small tenants usually held a $\frac{1}{2}$ d. land, on which they kept 6 cows, 6 horses, and raised enough grain to keep them all the year round.³

In Barra, a $\frac{1}{2}$ d. land was either single or double; the souming of a single $\frac{1}{2}$ d. land was 4 cows, 3 horses, and 8 or 10 sheep, and the rent was £3 or £4.⁴

Pennant, in 1772, found in Canna that a 1d. land yielded 8 bolls oats, 4 bolls bear, and 7 bolls potatoes; the farm maintained 7 cows and 2 horses, and the rent was $4\frac{1}{2}$ guineas.⁵ Pennylands are noted in nearly every one of the Hebrides excepting Islay.

We now reach the third division of our subject, viz., the valuation in marklands. We have seen that in the Orkneys and Shetland a mark-

¹ Rev. M. Macphail, Kilmartin.

² *Harris O. S. A.*, vol. x. p. 366.

³ *North Uist O. S. A.*, vol. xiii. p. 311.

⁴ *Barra O. S. A.*, vol. xiii. p. 331.

⁵ *Voy. Hebrides*, 1772, vol. i. p. 315.

land was as much land as could be bought for a mark of silver, but in Scotland and the Isles a markland was the fraction $\frac{1}{30}$ of a knight's fee of £20 or 30 marks.

David I. introduced the feudal system into Scotland by granting land for knight service, and his grandson is supposed to have stented a large part of the enclosed land of Scotland, at least such as came within the power of the Crown, in the same manner; it is on record that he gave twenty knight's fees to his sister Margaret, Countess of Brittany, on her marriage.¹ By 1264–66 the feudal casualties of ward, relief, and marriage had been fully established.²

The valuation must have been roughly made from rent, not from acres. The valuation of rent, *malyré* Domesday Book, could not have been an easy matter, considering the many items of produce and service of which it was composed. The parts of a knight's fee would be reckoned in marks, and hence the origin of "marklands," each of which would be rated at one mark of silver; but as the lands would vary in quality, a markland would be of no certain area nor any defined number of acres. Nor would the new valuation in knight's fees and marks agree with the old one in davachs and ouncelands. Rapid progress was being made in the eleventh and twelfth centuries in Scotland in all the useful arts, and the arable land in what was rated as a davach or ounceland would be greatly increased.

In the Hebrides there could have been no feudal system until after their session to Scotland in 1266; the *Lagmenn* of the Isles, those who had *sac* and *soc*, would not have surrendered the freedom of their allodial tenure for feudal service. No doubt, southern influence was making itself felt among them; the King of Man was an English knight, with an allowance of corn and wine, but what is most extraordinary, and a remarkable instance of "turning the tables," he was to be defended by the English forces from the "wickings."³

On the cession of the Isles to Scotland, a valuation must have been

¹ *Act. Parl. Scot.*, vol. i. p. 118.

² *Ex-hq. Rolls Scot.*, vol. i. *passim*.

³ "Wikini," i.e., *Vikings*, pirates, not villagers, as noted by the editor.—Bain, *Cal. Docs. Scot.*, ii. p. 428.

made in knight's fees for feudal purposes; thus, Islay was valued at 12 knights' fees; Mull and Arran at 10; Lewis, North Uist, and Seil at 2; Barra, Egg, Iona, Coll, Jura, Colonsay, Gigha, and Rachlin at 1, *i.e.*, each at £20 or 30 marks.¹ On the mainland, Duror, Lochiel, Sunart, and Kintail are each valued at 1 knight's fee.

The valuations appear to have been made by estimating the davachs at a varying number of marks. A davach, tir-unga, unciata or ounce-land, was valued in Lewis, Skye, and adjacent isles at 4 marks; in both Uists, Barra, Egg, and the other small Isles at 6 marks; while in Mull and its adjuncts, Lismore, Islay, Jura, Colonsay, Gigha, it was 10 marks.

At a subsequent, but still early period a more complicated method of valuation seems to have been adopted in Islay and a part of Mull. In 1528 the lands of Quinish, Mull, belonging to Maclean of Coll, are valued in a manner which it would be difficult to explain but for the analogy found in Islay. The 18 marklands of Quinish are made up of 18s., 36s., 27s., and 9s. lands. The ounce-land of 18d. has been valued at 10 $\frac{1}{4}$ th marks, or 144s., of which one-fourth is 36s., one-eighth 18s. &c. By this system all the higher numbers are multiples of 3 shillings.²

In Islay, in 1494 and 1541, the lands are valued as quarters, half-quarters, &c., and in 1562 in multiples and fractions of marks. On inspection it is seen that the unit of valuation is 10 marks, which again is the valuation of a davach or ounce-land. This unit of ten marks is broken up in halves, quarters, eighths, &c., each having a Gaelic name, as in the subjoined table:³—

1 davach = 20d. land = 10 marks = 133s. 4d. = 1 Tir-unga.

$\frac{1}{2}$ „ = 5d. „ = 2 $\frac{1}{2}$ „ = 33s. 4d. = Ceathramh.

$\frac{1}{4}$ „ = 2 $\frac{1}{2}$ d. „ = 1 $\frac{1}{2}$ „ = 16s. 8d. = Ochdamh.

$\frac{1}{8}$ „ = 1 $\frac{1}{4}$ d. „ = $\frac{1}{2}$ „ = 8s. 4d. = Leorthas.

$\frac{1}{16}$ „ = $\frac{1}{8}$ d. „ = $\frac{1}{4}$ „ = 4s. 2d. = Cota-ban or Groatland.

$\frac{1}{32}$ „ = $\frac{1}{16}$ d. „ = $\frac{1}{8}$ „ = 2s. 1d. = Dha Sgillin or Twopennyland.

The meaning of all the above terms is plain, except Leorthas, which awaits explanation.

¹ Anonymous Description of the Isles; Skene, *Celtic Scot.*, vol. iii.

² *Or. Pr.*, vol. ii. p. 325.

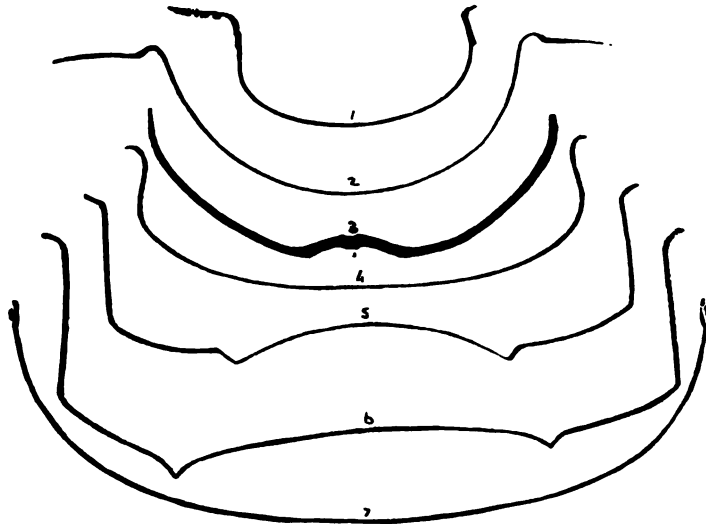
³ *Cf. Agr. Sur. Hebrides*, p. 624.

V.

NOTICE OF A HOARD OF BRONZE VESSELS FOUND, IN 1868, NEAR
HELMSDALE, SUTHERLAND. BY REV. J. M. JOASS, LL.D., CORR.
MEM. S.A. SCOT.

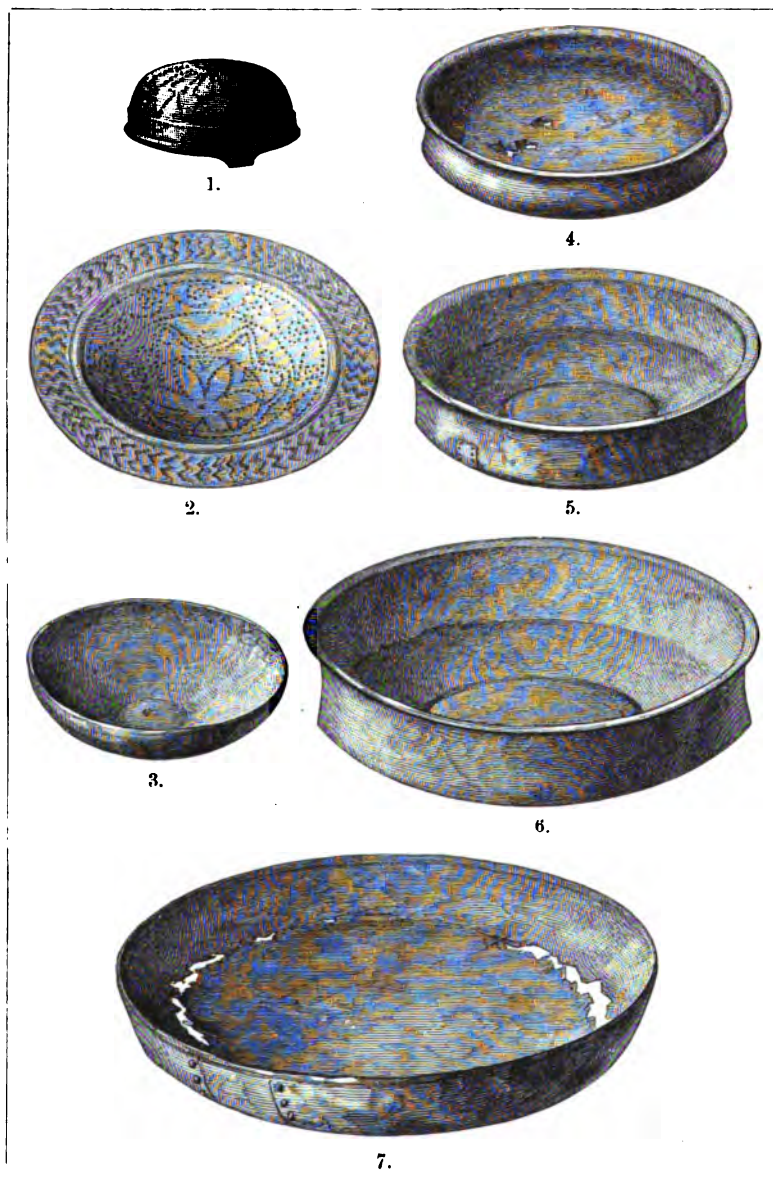
The bronze vessels described in this paper were found in 1868, during the progress of railway works near Helmsdale, on the south-east coast of Sutherland. They lay packed one inside another, at the back of a large earth-fast boulder in the steep face of an old sea terrace, and about one foot under the present surface.

No. 1, the smallest has a strong rim with out-turned lip (see



Sections of the Seven Bronze Vessels found near Helmsdale, Sutherland
(one-third of actual size).

section No. 1). It has had a handle of iron or wood, or some such perishable material, of which the four rivets remain. It is per-



Seven Bronze Vessels, Helmsdale, Sutherland.

forated in tasteful design, by small clean-cut holes, as if for use as a colander.

No. 2, made of thinner metal, is also perforated in similar design by punching from within. The rim is ornamented in chevron pattern, struck from above by half-inch chisel.

No. 3, of much thicker body, rings like a bell when poised inverted on the finger-tip. The hammer marks of formation are visible inside and out.

No. 4, thin and somewhat corroded, has its overturned edges cracked at circumference as if in hammering.

No. 5, thinnest at resting-ridge below, has been patched in solder, and shows purplish stains inside.

No. 6 is thin, as in No. 5, with holes of corrosion in bottom, and marks of the pin-end of a hammer outside.

No. 7, thin all over, has had a rim probably of iron, $\frac{1}{16}$ inch thick, of which the rivets remain. It has also a riveted patch.

The whole seem to have been beaten into form, and lathe-dressed. Before being acquired for the Dunrobin Museum they had been rather severely scrubbed with lime and sand to make them fit to be seen, so that only a few traces remain of a peculiar lacquer or varnish, apparently distinct from *patina*.

Other similar Specimens.

At *Irchester*, near Wellingborough, Northamptonshire, in 1872, some ironstone-diggers, chancing to cut through part of a Roman cemetery, found a set of eight bronze vessels, about fifteen inches below the present surface. In a paper by the Rev. R. S. Baker of Hargrave Rectory, read before the Antiquarian Society of London, and reported in the *Morning Post* of January 22, 1876, they are described as in "a perfect state of preservation. They were found packed one inside another, the eighth being inside a ninth vessel, which was corroded and had crumbled to pieces. Enough remained of this latter vessel, however, to show that it was a kind of pail of thin copper, edged with iron hooping, and having an iron handle like that of a pail, but of twisted iron, to improve its appearance. Two of the vessels were like colanders,

perforated with minute and clean-cut holes at the bottom and partly up the sides, forming regular and handsome patterns. Two others of the vessels were more saucepan-shaped, and once had handles. The other four were more basin-shaped, one of them being much like a modern hand-basin except that it had a handle. The turned-over rim was slightly ornamented. There was no inscription or lettering of any kind upon them. All the vessels were of thin material, and would not stand much wear and tear. They had, however, seen considerable service, and once had been neatly mended with patches and rivets. On referring to Smith's *Dictionary of Antiquities*, under the heads *vinum* and *colum*, Mr Baker found that Roman 'wine-strainers' were made of bronze, and their perforations sometimes formed an elegant pattern. He suggests that since this description applies to two of the Irchester vessels [as it also does to two of the Sutherland set], these two were *wine-strainers* and the others *measures*, probably used for sacrificial purposes."

In the course of correspondence with the above-named gentleman, it was kindly arranged for me that an exchange of photographs should be made with Capt. Arkwright of Knuston Hall, Wellingborough, owner of the land where the bronzes were found, and their present possessor. This enables me to show the general resemblance of the Irchester and Sutherland specimens.

At *Castle Howard*, Yorkshire, there is a similar set of five bronze vessels, found in 1856 on the property of the Earl of Carlisle. They were the subject of a paper read before the Society of Antiquaries (London) by Mr Edmund Oldfield, in 1867, in which he suggested that they were "Roman vessels used as liquid measures for common secular purposes, such as measuring out wine and water at parties." These vessels, also graduated in size, "were found in a pack or nest" and one of them has "an engraved ornamental pattern round the top of the bowl outside."

In *York Museum* is a set of four bronze vessels. I regret that, at present, I have no information as to when or where they were found, but the following notes of their sizes, furnished by Mr Baker suggest their belonging to the same class. The three last mentioned sets were measured by him in relation to the Roman *cyathus*, which was about

the size of a modern wine glass, or 1·6 oz. The capacity of three of the Sutherland specimens (3, 5, 6) was ascertained by closing the corroded holes with sheet gutta-percha, and filling with water poured from a graduated measure.

Approximate Capacity of Bronze Dishes in relation to 100 Cyathi.

Irchester.	York.	Castle Howard.	Sutherland.
One of 100.	$\frac{3}{4}$ of 100.	$\frac{2}{3}$ of 100.	$\frac{2}{3}$ of 100.
$\frac{3}{4}$ "	$\frac{1}{2}$ "	$\frac{1}{2}$ "	$\frac{1}{2}$ "
$\frac{1}{2}$ "	$\frac{1}{4}$ "	$\frac{1}{4}$ "	$\frac{1}{4}$ "
$\frac{1}{4}$ "	$\frac{1}{8}$ "	$\frac{1}{8}$ "	
		$\frac{1}{16}$ "	

Comparative Analysis.

Cyathi.	No. of Specimens.	Ir.	Y.	C. H.	S.
100	1	1	...	...	...
$\frac{3}{4}$ of 100	1	...	...	...	1
$\frac{1}{2}$ "	3	2	1	...	...
$\frac{1}{4}$ "	2	1	...	1	...
$\frac{1}{8}$ "	4	...	2	1	1
$\frac{1}{16}$ "	1	...	1	...	...
$\frac{1}{32}$ "	1	...	...	1	...
$\frac{1}{64}$ "	2	...	...	1	1
$\frac{1}{128}$ "	1	...	...	1	...

MONDAY, 10th May 1886.

SIR W. FETTES DOUGLAS, LL.D., Vice-President,
in the Chair.

A Ballot having been taken, the following Gentlemen were duly elected Fellows :—

C. M'IVER CAMPBELL, M.D., Perth District Asylum, Murthly.
GEORGE HART, Procurator-Fiscal of Renfrewshire, at Paisley.
Rev. JOSEPH HUNTER, M.A., Cockburnspath.

The following Donations to the Museum and Library were laid on the table, and thanks voted to the Donors :—

(1) By Dr W. G. DICKSON, F.S.A. Scot.

Wedge-shaped Stone Axe of greenstone, 8 inches in length by $4\frac{1}{4}$ inches in width, and perforated for the handle, found at Monybuie, in the parish of Balmaclellan, Kirkcudbrightshire.

Whorl of glazed earthenware, globular, $1\frac{1}{2}$ inches diameter, found near Kobe, Japan.

(2) By ROBERT CARFRAE, F.S.A. Scot.

Club or Staff of Office, with carved tongue-shaped end, from New Zealand.

Carved Baton, from South Pacific.

(3) By Miss GRIEVE, through SYMINGTON GRIEVE, F.S.A. Scot.

Bronze Spear-head, with loops on the socket, $4\frac{5}{8}$ inches in length, the blade lozenge-shaped, locality unknown, but believed to be Scottish.

Two Powder-Horns, one being of black buffalo horn, inlaid at the mouth with small round pieces of ivory or bone; the other an ox horn, brass-mounted at the mouth and butt, and with a wooden screw-peg in the butt-end for filling the horn.

Large Snuff-Horn, polished and copper-mounted at the tip and mouth,

the lid ornamented with a heart and thistle, with the letters MD on the thistle leaf, and on the mounting round the brim the words "From a Friend."

Iron Padlock and Chain, said to have been worn in jail by David Hagart.

Small Pocket Pistol, with flint lock, by Joyner, London.

Two Batons of the Edinburgh High Constables.

Carved Handle of a Stone Axe of Ceremony, 7 feet 6 inches in length, from Mangaia, Hervey Islands, South Pacific.

Club, with flat curved head, ornamented, from Tongataboo, Tonga Islands, in the Friendly Group, South Pacific.

Three Paddles and three War Clubs, from the South Pacific.

Small Carved Figure of a European, from New Zealand.

Boomerang, from Australia.

Iron Axe, in its knobbed wooden handle, from Central Africa.

Oblong Shield of Grass, interwoven like basket-work, from Siam.

Bow, and ten Arrows with iron heads.

Implement made of narwhal tusk, and Bone Knife of walrus tusk.

Arab Matchlock ; five Swords, and a Sword-Bayonet ; three Pikes.

Japanese Box of Brass, with swing handle, and lid of pierced open work.

(4) By Rev. KENNETH MACDONALD, Calcutta, through Dr JOHN PRINGLE, F.S.A. Scot.

Upper portion (from the waist upwards) of a Marble Figure of a Goddess, from a Jain Temple at Amber, Jeypore. This fragment, which is about 15 inches in length, is part of a beautifully executed statuette of Kamanga, the fifteenth in order of the twenty-four Virgin Devis or Divinities of the Jain Mythology. She is represented as playing on the *bina*, which is regarded as the oldest of Hindu musical instruments. The images of these twenty-four goddesses were frequently arranged round the dome of the temple in a circle surrounding the great central figure ; and it was from such a position in a Jain Temple, which had been transformed into a Shivite place of worship, that this image had fallen when its upper portion was acquired from the priest of the temple by the Donor.

- (5) By Dr J. DOUGLAS, through Sir HERBERT MAXWELL, Bart., M.P., F.S.A. Scot.

Purse of Sheepskin, found in a moss between Drummoddie and Ravenstone, parish of Sorby, Wigtownshire. When found the purse contained a stone whorl and some coins of Alexander III.

- (6) By Miss M'NAB of M'Nab, through P. W. CAMPBELL, W.S., F.S.A. Scot.

Jewelled Ring, said to have been given to Buchanan of Arnprior by Prince Charles Edward.

- (7) By W. MILLER, S.S.C., F.S.A. Scot.

An Exposition upon the Two Epistles of the Apostle Sainct Paule to the Thessalonians, by the Reverende Father John Jewel, late Bishop of Salisburie, at London. Printed by R. Newberrie and H. Bynneman, Anno Salutis 1583.

- (8) By Rev. A. W. CORNELIUS HALLEN, M.A. Cantab., F.S.A. Scot.

An Account of the Family of Hallen or Holland (De Mirabelle dit Van Halen of Malines), from A.D. 1280.

The Transcript of the Registers of the United Parishes of S. Mary Woolnoth and S. Mary Woolchurch Haw, in the City of London, 1538-1760.

- (9) By Mrs RAMSAY, Lady Associate.

Personal and Tribal Names among the Gael, by Hector Maclean. 8vo, pp. 30.

- (10) By DAVID MURRAY, F.S.A. Scot., the Author.

Note of some Glasgow and other Provincial Coins and Tokens. 4to, pp. 44, four plates, 1885.

(11) By the SUSSEX ARCHÆOLOGICAL SOCIETY.

Domesday Book in relation to the County of Sussex. Edited for the Sussex Archæological Society, by W. D. Parish. Folio. Lewes, 1886.

(12) By the ROYAL UNIVERSITY OF CHRISTIANIA.

Norges Gamle Love indtil 1387. Fjerde Bind, Christiania, 1885.

The following Communications were read :—

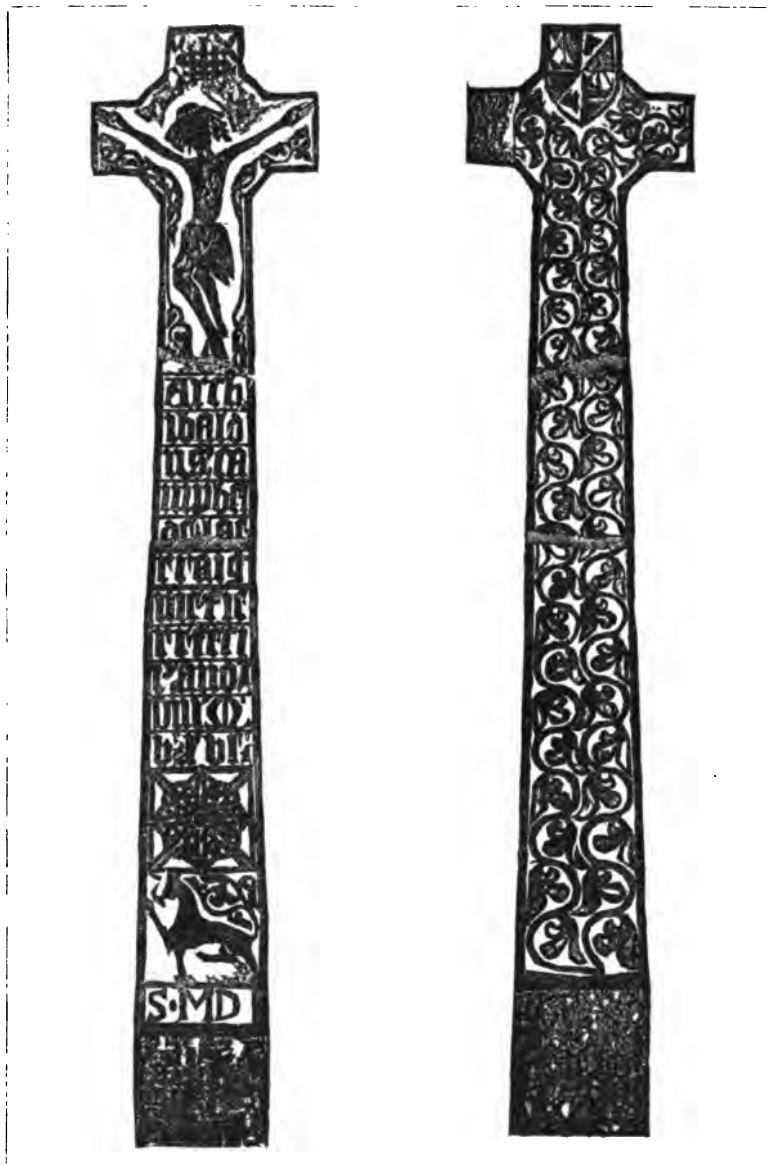
I.

SOME ILLUSTRATIONS OF EARLY CELTIC CHRISTIAN ART. BY DANIEL WILSON, LL.D., HON. MEM. S.A. SCOT., PRINCIPAL OF UNIVERSITY COLLEGE, TORONTO.

The unusual representation of the Christ on the cross, crowned with a royal diadem, which occurs on the beautiful Kilmichael-Glassrie bell-shrine in the Society's collection, led me in a former communication to notice the changes in style and treatment in the representation of the Crucifixion at different periods. To this subject my attention was anew directed during the past summer. A holiday sojourn with old friends at Glenfeochan, in Argyllshire, afforded me repeated opportunities of visiting the ancient cemetery of Kilbride, and making careful drawings of the fine sculptured cross, already described in a communication to the Society from Mr J. Romilly Allen, C.E.¹

The Kilbride cross (figs. 1 and 2) merits special attention in more than one respect; but its most striking feature is the indication that the head of the Christ was originally surmounted by a metal crown, probably of bronze. The elaborate ornamentation both on the back and front of this cross is in the style so characteristic of the memorial slabs of the West Highlands. But the sculptured figure differs essentially from any early example of Celtic art, and this is all the more noticeable from the perpetuation for centuries of a highly characteristic style of sepulchral monument throughout the Western Highlands, little affected by the

¹ *Proc. Soc. Ant. Scot.*, N.S. vol. iii. p. 254.



Figs. 1 and 2. Cross at Kilbride, Argyllshire (from a Rubbing by Mr J. R. Allen).

changing fashions of art beyond their own district. The progressive modifications of mediæval art are replete with interest to the historical student as indices in many cases, not merely of a change in style, but of important modifications of thought and belief; and they are all the more deserving of study in reference to localities and periods concerning which our information is otherwise scanty. I propose, therefore, in the following remarks to briefly note a few examples that have come under my own notice; and which seem to me to throw some partial light on the conceptions of the early Celtic or Culdee Church, in relation to the artistic representation of the central idea of the Christian faith, and the modifications which resulted from its being brought into closer relations with the mediæval Roman Church.

One of the most characteristic examples of early Celtic Christian art is a very curious bronze relief in the museum of the Royal Irish Academy, which Dr Stuart has figured from a careful drawing, furnished by Miss Stokes, in illustration of the *Sculptured Stones of Scotland*.¹ It was found at Athlone, but was assigned by the late Dr Petrie to Clonmacnoise, the central seat of early Christian art in Ireland, and believed by him to be fully a thousand years old. The ornamentation is of the peculiar style of art familiar to the student of Celtic remains on the sculptured stones, bronzes, and illuminated MSS. of the ninth and tenth centuries. It presents in bold relief the crucified Saviour, with two attendant angels above, and the spear and sponge-bearers below. The arms are disposed at right angles from the body, which is fully draped with a garment reaching to the ankles. The head is beardless, with hair short, and hanging straight over the forehead; but without either nimbus or crown. Those may be regarded as features characteristic of the representations of the Crucifixion in early Celtic art, and are found even in some late examples, as in one subsequently described, at Kilkerran, in Kintyre. The two choicest examples of Irish Celtic sculpture of this class are the beautiful memorial crosses at Monasterboice, on which the crucified Saviour is also represented fully draped. The date of these appears to be satisfactorily determined; for one of the crosses is thus inscribed :—"OR DO MUIREDACH LAS I

¹ *Sculptured Stones of Scotland*, vol. ii. pl. x.

NDERNAD IN CHROSSA," i.e., A prayer for Muiredach, by whom was made this cross. Two abbots of this name are mentioned by the Irish Annalists; but the reasons assigned appear to be satisfactory for ascribing its erection to the later, but more distinguished Abbot Muiredach, whose death is recorded in the Annals of Ulster, on the 5th day of the kalends of December A.D. 923 or 924.¹ The dress is gradually shortened in later examples; but it still continues to be the tunic, or seamless coat, and not a waist-cloth. A curious instance occurs in the sculpture over the doorway of the Round Tower at Donaghmore, in the county of Meath, where the figure of the crucified Saviour is represented in a short tunic, but with the legs crossed. The figure correspondingly placed over the doorway of the Round Tower at Brechin is an interesting example of Scottish art, assigned to the year A.D. 1020. In this the arms are extended horizontally, the feet are apart, and the dress, as in the example at Donaghmore, reaches to the middle of the thigh. The fine sculptured doorway of the Brechin tower is accurately represented in the woodcut given in the *Prehistoric Annals of Scotland*. It is on a small scale, but reduced from a large drawing executed on the spot with minute care.²

Another curious Scottish example, of which a drawing is here furnished, is well deserving the careful study of ecclesiologists. The picturesque old parish church of Duddingston is familiarly known to the citizens of Edinburgh, as a striking feature in the landscape, where it overlooks the loch at the base of Arthur's Seat. The commanding site of its churchyard is noted by Mr Muir in his *Characteristics of Old Church Architecture in the Mainland and Western Islands of Scotland*; ³ and its doorway is included by him in an enumeration of examples of Norman doorways embellished with the peculiar mouldings of the period; but the far more curious details of its venerable sculpture appear to have escaped his attention; indeed, so far as I am aware, they have not hitherto been pointed out, and time has already so greatly defaced them, that only a partial idea can now be formed of their

¹ Petrie, *Eccles. Architecture of Ireland*, 2nd edit., p. 408.

² *Prehistoric Annals of Scotland*, 2nd edit., vol. ii. p. 380.

³ *Characteristics of Old Church Architecture*, p. 16.

characteristic details. The church consisted originally of a simple nave and chancel ; but to this an aisle has been added on the north side, apparently in the beginning of the sixteenth century. The windows, and indeed most other details of the original Norman structure, have been



Fig. 3. West Pillar of South Doorway in Duddingston Church.

replaced by work of a later date ; so that, with the exception of the special feature to which attention is now invited, scarcely any of the external decorations of the old church remain ; but in the interior the fine Norman chancel arch is in good preservation. The south doorway has long been blocked up, and is now appropriated as the site of a modern sepulchral monument ; but some of its details are specially deserving of study. The original slender columns on either side are still *in situ*, elaborately carved with rich chevron patterns. Of the capitals from which the arch springs, the one on the east is entirely defaced ; but the other, though greatly time-worn, retains the traces of a group of figures in relief. Immediately beneath this, and protected in some degree by its projection, is the special feature to which attention is now invited.

Much as the ancient doorway has suffered from the exposure of

centuries, it has happily escaped the destructive operations of the restorer's hand ; and on the face of the western pillar, almost immediately below the capital, can still be traced a curious sculpture of the Crucifixion (fig. 3), of genuine Celtic design, and indeed closely resembling

in general treatment the remarkable bronze relief found at Athlone. Lower down on the same pillar, the chevron patterns are again overlaid by another piece of sculpture, apparently representing the Crucifixion of St Andrew; but it occupies a more exposed position, and has suffered correspondingly from the effect of time. But the accompanying drawings will better illustrate this unique piece of sculpture than the minutest description, and may perhaps tempt some, whose attention is thus called to its curious details, to inspect the original work. Its date may be before the close of the eleventh century, and cannot be later than the early years of the twelfth. Both in the singularity of its position, and in the treatment of this representation of the Crucifixion after the earliest manner of Celtic art, it is a work of special interest, belonging as it does to the transitional period between the marriage of Malcolm Canmore to Margaret, the grandniece of the Confessor, and the founding of Holyrood Abbey by her youngest son, David I. The fine old Norman doorway on the south side of the nave of St Giles' Collegiate Church, at Edinburgh, which remained till the close of the eighteenth century, was a nearly contemporaneous piece of work; and the indications of its elaborate sculpture, in the very imperfect representation which now constitutes the only memorial of it, may well excite regret at its destruction, and the consequent loss of all record of its details.¹

The peculiar characteristics of Celtic art continued to prevail in Ireland and the Scottish Highlands long after they had been displaced elsewhere by later styles. It is not therefore surprising that the Celtic mode of treatment of the Crucifixion should be found perpetuated on some of the memorial crosses and sepulchral slabs of the West Highlands, long after its disappearance elsewhere. At Kilkerran, Kintyre, may still be seen the middle portion of the shaft of a monumental cross of a comparatively late date; but of the early type, erected in memory of Colin M'Eachren, and Katherine, his wife: *HEC EST : CRUX : CALENI M'HEACHYRNA ET KATHERINE VXORIS EIVS*. It bears a very primitive representation of the Crucifixion. The figure of the Christ is on a larger scale than the two ministering angels above, and the spear and sponge-

¹ *Vide Historical Notices of the Collegiate Church of St Giles', Edinburgh*, Bann. Club, 1858, frontispiece.

bearer standing on either side. The head of the Saviour is surrounded by a nimbus, the arms are extended horizontally, and the dress reaches nearly to the feet which stand apart.¹ Another example of the same style of treatment occurs at Kilkerran, in Argyle.² A singularly rude example of the same type at Kirkholm, Wigtownshire, is figured in the *Sculptured Stones of Scotland*, pl. lxx.; and it reappears on the beautiful Maclean's Cross at Iona, also figured in the same work, pl. xlii. and xliii. In others the transitional style may be traced, as on the fine Macmillan Cross at Kilmorie, Knapdale, where the waist-cloth is wrought in the interlaced pattern of earlier Celtic art.³

As the isolation of the Celtic Church of Ireland and the Scottish Highlands yielded to the more direct relations, and the increasing intercourse with Rome, the influences of continental art gradually affected the native style of design, and modified both sculpture and architecture. This is very noticeable in the treatment of the later representations of the Crucifixion. Some examples of continental art contemporaneous with the productions of Celtic origin may be noted here for the purpose of comparison. On one of two ivory leaves of the dyptich of Rambona, a piece of Italian Lombardic work ascribed to the ninth or tenth century, now in the Museum of the Vatican, there is a carving of the Crucifixion. The Saviour is represented with a short beard, flowing hair, a cruciform nimbus, the arms extended horizontally, the feet apart, and slightly draped round the loins.⁴ Along with figures of the Virgin and St John, and other more usual accompaniments, there is carved beneath the cross the symbol of Pagan Rome, the wolf-suckled twins, with the inscription ROMULUS ET REMULUS A LUPA NUTRITI. The beautifully carved ivory comb of St Herbert, archbishop of Cologne, an undoubted work of the ninth century, now preserved in the museum of his cathedral city, has on its front the scene of the Crucifixion. The Saviour is figured with a short beard, and plain nimbus; the feet are apart, and the body is slightly vested round the loins. With the

¹ Drummond, *Sculpt. Monuments of Iona and the West Highlands*, pl. lxxxi.

² Stuart, *Sculpt. Stones of Scotland*, vol. ii. pl. liv.

³ *Vide Sculptured Stones of Scotland*, pls. xxxiii., xxxiv.

⁴ *Westwood's Descriptive Catalogue of Fictile Ivories*, p. 56.

exception of the nimbus, the same description is applicable to the carving of the Crucifixion on an ivory panel, originally affixed to the Gospel Book of the Church of S. Maria in Lyskirchen, near Cologne; and which Professor Westwood assigns to the eleventh or twelfth century.¹ When the sons of St Margaret succeeded to the throne of Malcolm Canmore, the Scottish Church was brought into direct relations with Rome; and the influence of continental art becomes apparent in the gradual disappearance of some of the most marked native peculiarities. A



Fig. 4. Sculptured Font from the Church of St Maelrubha, Loch Aoinard, Skye.

singularly interesting illustration of the transitional style of representation of the Crucifixion, in native Celtic work of much later date, occurs on the elaborately sculptured font (fig. 4) of the ancient Church of St Maelrubha, at Loch Aoinard, Skye. The venerable saint, nearly related, through his mother, to St Congall, was born A.D. 642, and received his early training at Bangor, where, according to some authorities, he ulti-

¹ *Westwood's Descriptive Catalogue*, p. 165.

mately rose to be abbot. But in A.D. 671 he withdrew to Scotland, and finally settled on the north-west coast, at Apurcrossan, where he founded a monastery affiliated to Bangor, and presided over it till his death. Various churches in the Western Highlands are dedicated to him; and of that of Aoineard, the quaintly sculptured font, though the work of a period long subsequent to that of the venerable abbot, is its most curious feature. The Christ on this is sculptured with the arms

extended horizontally, the head leaning to the right, with long hair hanging over the shoulders, and the legs crossed somewhat in the fashion of the old crusading knights on the tombs in the Round Church of the Templars, London.



Fig. 5. Portion of Cross at St Clement's, Rowdill, Harria.

A drawing is herewith shown of a graceful, though sorely weathered sculpturing of the Crucifixion which occurs on a mutilated cross in the Church of St Clements, at Rowdill, Harris. The church itself offers to the Scottish ecclesiologist some highly interesting points of comparison with the more famous architectural remains at Iona. The cross (fig. 5) is only the upper portion broken off, and set up anew to preserve it from further injury. The crucified Saviour is represented with the limbs crossed somewhat in the manner described above. Over

his head, as shown in the accompanying drawing, is a sculptured device, now too much weathered to admit of its certain definition. It may have represented the symbolic dove; but it is more suggestive of the hand in benediction,—the symbol of the First Person of the Trinity,—as on the Kilmichael-Glassrie bell shrine. It is, in truth, not much more definite now, in

any specific details, than the world-famous mitre of the Abbot of Trocosie, which the complaisant eyes of Lovell discerned, to the delight of the Antiquary, *par excellence*, over the porch of Monkbarns! But notwithstanding the decay which has resulted from long exposure, the sculptured figure of the Christ retains evidence of considerable artistic skill, as well as of a style of art very dissimilar from that of works of an earlier date previously described. In all probability, when complete, the lower part of the cross contained an inscription similar in character to that of Alexander Macmillan, at Kilmore, and of other memorial crosses of the West Highlands. Of the representations of the Crucifixion in the later style of art, where the Saviour appears hanging on the cross, with only a covering round the loins, an exceptionally fine example occurs at Oronsay. An accurate representation of this fine cross, which stands upwards of 12 feet high, is given in the *Sculptured Stones of Scotland*, pl. xxxviii. Dr Stuart says of it:—"On the upper part of the west face is a representation in relief of our Lord on the cross, in a very striking and effective style of art, differing from like representations on any of the other monuments." But, though thus correctly described as marked by a certain exceptional individuality in style of treatment, its essential characteristics are common to the later type. The beautiful volumes of Dr Stuart furnish other examples; and illustrate the modifications of style, due alike to the different periods, and to the individual tastes of local Celtic sculptors.

Other illustrations are available from diverse sources,—as from the Guthrie and Kilmichael-Glassrie bells; and also from various ecclesiastical seals. Among the latter may be noted the crucifixion introduced in the symbolic representation of the Trinity, on the chapter seal of Brechin;¹ and on a ruder and still later example on the collegiate seal of Trinity College Church, Edinburgh.² At the dates of their execution, the conventional style of representation, with the accessories of the crown of thorns, the waist-cloth round the loins, the figure hanging pendent from the cross, with the feet crossed and pierced with a single nail, had come into nearly universal use throughout Christendom;

¹ *Prehistoric Annals of Scotland*, 2nd edit., vol. ii. p. 334.

² *Registrum Domus de Soltre, &c.*, p. xxxii.

though not without occasional variations of local art or individual taste. One of the most characteristic Scottish examples of this late period has already been brought under the notice of the Society by Mr J. Romilly Allen, in his description of the Campbell Cross in Kilbride churchyard, Argyllshire.¹ The reproduction in the Society's *Proceedings* of the rubbings taken by him from the original, illustrates very effectively the elaborate ornamentation both of the obverse and reverse of the cross; but the character of the principal figure could only be imperfectly represented by such means. During a residence of several weeks in Argyllshire in the past summer, I enjoyed opportunities of repeatedly visiting the ancient cemetery, which contains the family mausoleum of the Macdougals of Lorne, and is rich in sepulchral slabs of the types familiar to us by means of Graham's *Antiquities of Iona*, Dr John Stuart's *Sculptured Stones of Scotland*, and above all, of James Drummond's *Sculptured Monuments in Iona and the West Highlands*. The Kilbride monuments are not included among the skilful reproductions of Drummond's pencil; but a slight sketch of the Campbell Cross is given by Graham.

The ancient cemetery of Kilbride, with its ruined church and venerable sepulchral memorials, is little more than three miles distant from Oban; and the mutilated cross has been repeatedly described. The locality, moreover, is one of venerable sanctity. The Holy Well, Tober Espie, or Tober an easbuig,—the Bishop's Well,—immediately outside of the churchyard, is one of those primitive sacred founts, on which Dr J. Hill Burton thus comments:—

The unnoticeable smallness of many of these consecrated wells makes their very reminiscence, and still semi-sacred character, all the more remarkable. The stranger in Ireland, or the Highlands of Scotland, hears rumours of a distinguished well, miles on miles off. He thinks he will find an ancient edifice over it, or some other conspicuous adjunct. Nothing of the kind. He has been lured all that distance, over rock and bog, to see a tiny spring bubbling out of the rock, such as he may see hundreds of in a tolerable walk any day. Yet if he search in old topographical authorities, he will find that the little well has ever been an important feature of the district; that century after century it has been unforgotten; and with diligence, he may perhaps

¹ *Proc. Soc. Antiq. Scot.*, N.S., vol. iii. p. 254.

trace it to some incident in the life of the saint, dead more than 1200 years ago.¹

I had visited the venerable cemetery repeatedly, and carefully investigated its monuments, without heeding the sacred fountain, which wells up, among the bracken and grass, about a dozen yards from the gate of the churchyard, and flows in a stream down the valley. Yet on inquiry I learned that it was familiarly known throughout the district as Tober an easbuig, or the Holy Well. Here, as we may presume, the primitive missionary, and servant of St Bridget, by whom Christianity was introduced into the wild district of Lorne, baptized his first converts; and here, through many succeeding generations, the neophytes were signed with the sign of the cross, and taught the mystic significance of the holy rite.

The Bishop's Well and the broken Cross are both referred to in one of a series of papers on the "Ecclesiastical Antiquities of Argyllshire," by John S. Howson, M.A. of Trinity College, Cambridge, specially treating of the stone crosses. The paper was prepared in 1842; and at a later date communicated to the Cambridge Camden Society. The cross now lies, in three detached pieces, over different graves in the old churchyard; but Mr Howson states that it "used to stand on the summit of a hill which rises immediately above the churchyard."² This statement is repeated by Mr Muir in his *Characteristics of Old Church Architecture*,³ and accords with the account given to myself, that "it originally stood on the hill road leading down from Dunach to the churchyard." Mrs Annie Dowie, to whom I have since been indebted for a carefully executed rubbing of the cross, adds: "An old man is still alive who *minds* when this cross stood up, and the boys were accustomed to cast stones at it. Then it was thrown down, and lay broken and neglected, till some of the folk wanted a tombstone, and carried it off by bits." Such is the story told in the neighbourhood during the present year, nor is it wholly impossible. But the statement of its originally occupying a different site, as recorded by Mr Howson forty-four years

¹ *The Book Hunter*, 2nd edit., p. 398.

² *Transactions, Cambridge Camden Soc.*, vol. i. p. 173.

³ *Characteristics of Old Church Architecture, &c., in the Mainland and the Isles*, p. 103.

ago, referred then to some indefinite period ; and the cross, though lying ever since in this remote churchyard among the hills, with no weekly congregation of worshippers, but visited only at rare intervals by chance tourists, or by the mourners gathered round the grave of a deceased friend, is nevertheless worn and defaced, as if by the tread of many generations.

From the form of the inscription, I think it probable that it was not a sepulchral monument, but a station cross, originally standing on the church road. As such, it would be more likely to attract the notice of iconoclastic emissaries, than if it had stood as a memorial cross within the churchyard. The ordinary formula of the sepulchral cross is *hec est crux*, followed by the name of the deceased. But this fine monument, which when perfect measured upwards of 11 feet in length, is inscribed ARCHIBALDUS CAMPBEL DE LAERRAIG ME FIERI FECIT ANO DNI MVXVI. It was, I imagine, in some such period of passionate religious excitement as that of A.D. 1642, when the General Assembly of the Church of Scotland decreed the demolition of the greatly more ancient and beautiful Ruthwell Cross, as a monument of idolatry, that the cross at Kilbride was thrown down. The contrast between the condition of the elaborate ornamentation on the reverse side, which has lain with its face to the ground, and the worn upper surface, certainly suggests that the latter has been exposed to the tread of successive generations, until the devices in relief, and especially the figure of the Saviour, have been defaced and reduced to little more than outline. Nevertheless sufficient remains, not only to indicate the unusually elaborate character of the decoration ; but also to preserve traces of some unique features, which the copy of Mr Allen's rubbing, in the *Proceedings* of the Society, fails to show. I accordingly produce herewith a careful drawing of the upper part of the cross, made on the spot, and which will help to illustrate some of the more characteristic details now referred to.

The specific inscription, with name and date, give additional value to the Kilbride Cross. In style it differs greatly from others already described. The figure is represented as extremely emaciated. It suggests the idea of being designed by an artist familiar with the style of con-

temporary Italian sculptures of the same class ; and though not in itself a work of high art, its treatment, even in its greatly mutilated state, is tender and pathetic. At the same time the general ornamentation, including the elaborate floral pattern on the back, shows it to be the work of a native sculptor, familiar with the style of art prevalent for centuries throughout the Western Highlands. It has been repeatedly referred to by different writers. Mr J. S. Howson, in the communication to the Camden Society already quoted from in reference to the original site of the cross, reproduces the inscription thus : " Archibaldus Campbell · de · Larraigne · fieri · fecit · ano · dno · m.d.vi. "; and adds—" I think it probable that the person who erected it was Campbell of Larroge, which is a neighbouring farm possessed by a family of that name; *Larraigne* (if I read it correctly) is a Latin version of that name."¹ Mr H. D. Graham, in his *Antiquities of Iona*, gives a more correct version of the inscription and date. MDVI it cannot be, but the x is represented by a bold perpendicular line corresponding to the other "very large Gothic characters," as Mr Howson styles them, with a thin oblique line across, so that the first impression is that the date is A.D. MDLVI.—a date certainly very late for the erection of such a monument. But mere style is no certain guide as to date, in a region where the favourite Celtic ornamentation continued to a much later period ; and in that remote district of Lorne, where even so late as 1556—the very year after the arrival of John Knox in Scotland—there was little thought that the old order was so speedily to change, and give place to new.

In the *Origines Parochiales Scotiæ*, the editor, while professing to quote from the above notice in the *Cambridge Camden Society's Transactions*, gives the name as *Archibaldus Campbell de Laraique*, and then adds, "Laraique may be read Larraigne, and perhaps intended for 'Lorne,' sometimes 'Larin.'"² Professor Cosmo Innes appears to have visited Kilbride at a subsequent date ; and without recognising the monument to which he had already made the above reference, he adds in the Appendix, from his own notes taken on the spot, in 1852, a description "of a curious cross, now laid as a grave-stone, with a figure

¹ *Transactions Cambridge Camden Society*, vol. i. p. 173.

² *Origines Parochiales Scotiæ*, vol. ii. p. 119.

of the crucifixion surmounted by I. H. S., and bearing the name of Archibald M'Phail, but said to mark the grave of Livingstones; in Gaelic, M'Ianlea."¹ Mr Graham describes it as "a magnificent cross, prostrate, and broken in three pieces," and renders the inscription correctly, with the nearly defaced de Laerraig as . . . rraig. The line in which it occurs is on the exposed and fractured edge of the middle fragment of the cross, and is so nearly worn away that its rendering is a matter of some uncertainty. As shown on the drawing, it might more readily be read DM. LAERRAIG; that is *Dominus*, instead of the DE; but on comparing it with the other m's and n's, I think the portion that suggests this reading is a division mark, or comma, the same as occurs after the s in *Archibaldus*. Mr Graham further adds—but without giving any authority for the statement,—“This Archibald was a celebrated character, known in Gaelic as *Gilleasbuig ciar glas*, dark Grey Archibald.”² Of this once celebrated character, I have sought in vain for any definite account. One gentleman, long resident in the district, and familiar with the Gaelic language, thus writes:—“I cannot give you any reliable information as to when Gilleasbuig ciar ghas lived. I have asked everywhere, from the Duke of Argyll to ‘the oldest inhabitant.’ The latter says he heard his father speak of him, and thinks he was one of the lairds of Lcraigs, a property that almost touches Kilbride churchyard.” As my correspondent was unaware of the special motive of my inquiry, and had, I believe, no knowledge of the old cross or its inscription, the statement may be accepted as a fading tradition of some noted Campbell of Laerraigs, by whom we may assume the cross to have been reared. It is noticed by Mr T. S. Muir as “a broken and apparently shortened cross of the Latin type, with an inscription, and the Crucifixion, largely and coarsely sculptured on it”; to which he adds the statement already referred to, that “it originally stood on the side of a neighbouring hill, but is now doing duty as a grave slab in the burying ground.”³

The name Archibald Campbell is of too common occurrence to

¹ *Origines Parochiales Scotiae*, vol. ii. p. 826.

² *Graham's Antiquities of Iona*, p. 27.

³ *Characteristics of Old Church Architecture*, p. 103.

furnish any definite clue to the person by whom the cross was erected ; and the shield on the back can only with certainty be assigned as the coat of an Archibald Campbell of the Argyll family, after their acquisition of Lorne. The heraldry of the Highlands in the sixteenth century was rude and loose. On this shield thus carved on the Kilbride Cross there is the galley of Lorne and the Campbell crest, both placed over the gyronny of the paternal coat, and forming a somewhat confused heraldic composition of two coats and a crest combined on one shield.

The territorial designation on the cross is confirmed by the neighbouring topography. Mr Howson, as already noted, refers to a neighbouring farm, possessed by a family of the name of Larroge. The actual name of the house and estate to which the road from Oban to Kilbride churchyard leads, is, I believe, now spelt *Leraigs* ; and it was, no doubt, the Dominus or Laird of Leraigs who erected the cross in 1516. He may have been Archibald, second son of Archibald second Earl of Argyll, who had a charter of Skipnish in 1511. If so, he was the second husband of the ill-fated Janet Douglas, Lady Glamis, who was burnt for witchcraft in 1537. Her husband was imprisoned in Edinburgh Castle, and was killed in attempting to escape over the rocks. The identification of him as the person whose name occurs on the cross is by no means certain ; but if this were established it would confirm the idea that it was no sepulchral memorial, but a station cross.

The terms in which the workmanship of the Kilbride Cross is described are very diverse. Mr Graham characterises it as "a magnificent cross" ; and Mr J. Romilly Allen as "a very beautiful specimen" of this class of monuments. Mr Muir, on the contrary, refers to it as "a cross of the Latin type, with the Crucifixion largely and coarsely sculptured upon it." When the cross stood complete, rising in graceful proportions from its stone base,—including which, it cannot have measured less than 14 feet high,—it must have formed a very striking feature, appropriately surmounting the valley, with the ancient church of Kilbride, and the Holy Well which alone remains unaltered amid all the changes that centuries have wrought. The broken cross, as I

first viewed it, buried among rank grass and weeds, and with its sculpture filled in and overlaid with accumulated soil and moss, looked rude indeed. The tread, it may be of eight or ten generations, has obliterated the features, and so effectually worn away the sculptured contour of the body and lower limbs, with the garment wrapped round the loins, that the first impression is of a prostrate slab of rudest workmanship. But a more careful inspection suffices to show that it is a work executed with great care, in a good style of local art. The mode of execution of the principal figure is somewhat peculiar. It may be described as countersunk, and to this its partial preservation is due. In so far as it originally projected in relief above the general surface of the slab, it has been worn perfectly flat by the irreverent tread of successive generations,—chiefly, as I conceive, while the church was still entire, and frequented as the parish church.¹ The long flowing and curled locks surrounding the head and face are still entire; and the perforations round the forehead, seven in number, perpetuate the evidence of the unique feature by which it was originally adorned. A metal diadem, or crown of thorns, probably of bronze, or it may be of iron, gilt, surrounded the head; and over it is still apparent the sacred monogram, I · H · S. The peculiar arrangement of the hands, with the thumbs folded in over the palms, is also worthy of note.

Among the traces of elaborate, but partially effaced ornamentation around the figure, the half-obliterated device of the head of an animal, above the left side, with its long protruding tongue still traceable, suggests the idea of a cockatrice. On the lower portion of the shaft, which has been appropriated as the through-stone, or covering of another grave, a unicorn is quaintly sculptured, with its tail, in true Celtic fashion, flourishing into an elaborate efflorescence of ornamentation over the adjacent surface. Underneath this, and apparently on the portion of the shaft which was inserted into the socket of the plinth, some MacDougal probably, when appropriating it as a tombstone for

¹ A few miles off, in Glenfeochan, the deserted and roofless church of Kilmore stands in another ancient cemetery among the hills; and midway between the two the modern church of the united parishes has been built, on the road to Oban, alongside the parish schoolhouse.

his own family grave, has cut in modern Roman characters the letters S MD.

It only remains to be added that the Kilbride Cross, and the one described above which stands in the chancel of the Church of St Clement's, Harris, correspond in this respect, that both are actual crosses, on which the Saviour is represented as extended in crucifixion. But in this they are altogether exceptional. On the beautiful Oronsay Cross, the crucified Saviour is indeed the central and most prominent figure. Nevertheless, it is as a sculptured crucifixion, with its cross represented distinct from the monumental cross, on which it is introduced. On the Macmillan Cross at Kilmore, the Maclean's Cross at Iona, that at Kilchoman, Islay; and indeed on all the examples shown in the *Sculptured Stones of Scotland*, the *Sculptured Stones of Iona and the West Highlands*, as well as in other illustrated works dealing with this subject, the scene of the Crucifixion is sculptured as a monumental accessory. Sometimes it is the central and chief device; but at other times it is only introduced as one of various scenes forming the ornamental bas-reliefs disposed in separate panels, or interspersed among elaborate geometric or floral patterns. Still more, on many of the most elaborately sculptured crosses, such as the beautiful example of Keils, North Knapdale; that of Kildalton, on the Island of Islay; and the lofty and singularly beautiful cross of St Martin, at Iona, the Crucifixion is entirely omitted.



II.

NOTICE OF TWO CEMETERIES, CONTAINING CISTS AND URNS, ON
THE ESTATE OF PITREAVIE, NEAR DUNFERMLINE. BY HENRY
BEVERIDGE OF PITREAVIE, F.S.A. SCOT.

The first of these cemeteries was discovered about the beginning of August 1885, and is situated $2\frac{1}{2}$ miles south of Dunfermline, close to the intersection of the road to Inverkeithing by the Dunfermline and Queensferry Railway. It lies near the summit of a gentle rising ground about 100 yards south of the railway line, and close to the east side of the roadway. There are no traces of any artificial tumulus, and it seems probable that no such tumulus ever existed upon the spot.

The cemetery was discovered through the opening of a sand pit in connection with building operations upon the estate. The stones composing the end of one of the cists had become exposed during the course of the excavations, and the work was then almost immediately abandoned. The aspect of these stones attracted the attention of Mr Evan Cameron, a foreman platelayer upon the adjoining railway, and he, guided by previous experience in the excavation of prehistoric remains, at once concluded that here was the site of an ancient burying-place. At the earliest opportunity, Mr Cameron returned to the spot with the necessary implements, and commenced a search, which was soon successful in laying bare four cists, each containing an urn of the food-vessel type. These cists lay side by side almost in a line east and west, and about 2 or 3 feet apart, as shown in the accompanying ground plan (fig. 1), for which I am indebted to Mr William Bruce. The direction of their longer axes varied from about north to north-west. The cists were of the ordinary type; their sides and ends were composed of rough freestone slabs, three of them having covers consisting of similar slabs. None of these cists lay deeper than about 12 inches from the surface of the soil, which circumstance easily accounts for the absence of the covering slabs in the instances where they were

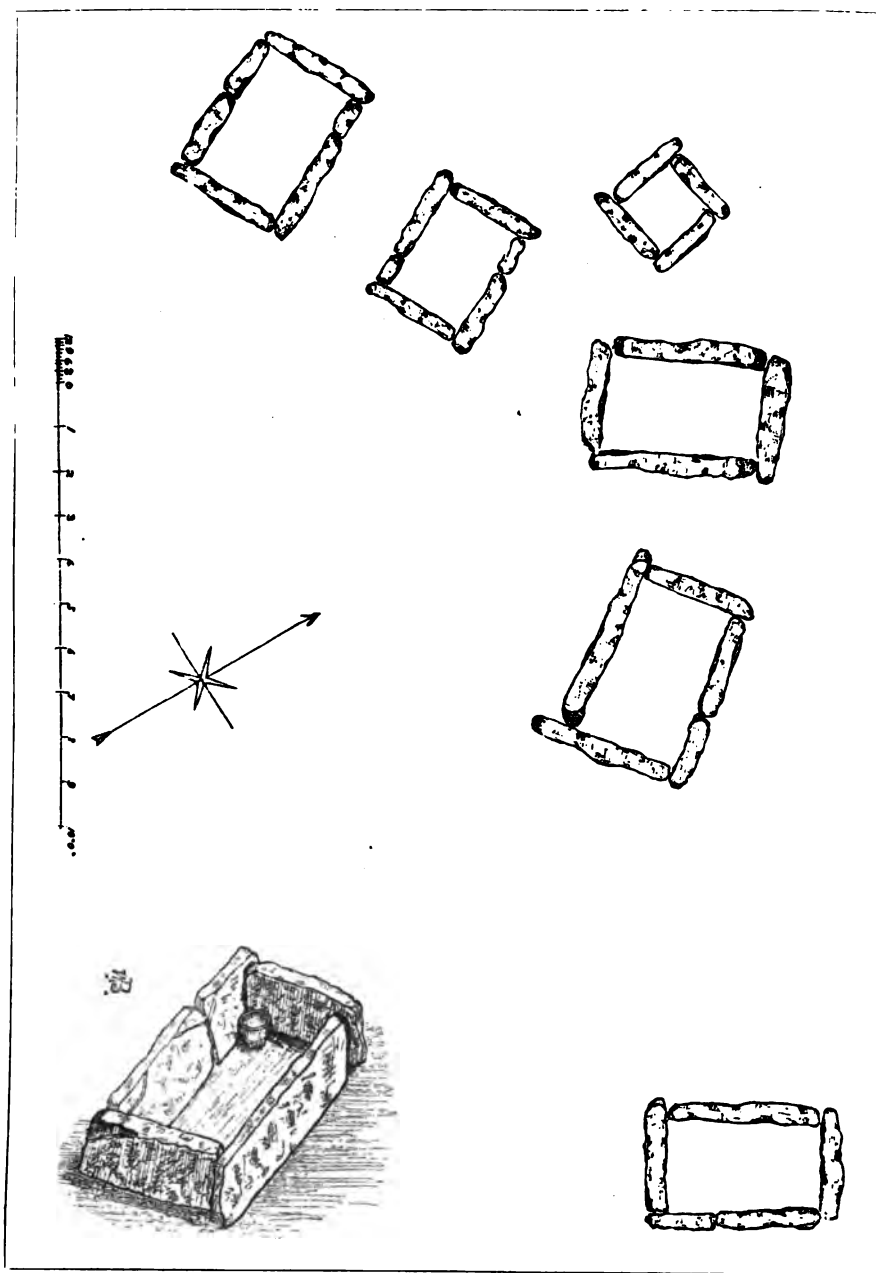


Fig. 1. Ground Plan of Cemetery of Cists at Pitreavie.

wanting; these having in all probability been removed through contact with the plough. The bottom of the cists consisted simply of the natural sandy subsoil, over which there lay a thin stratum of greenish-black mould, probably representing the sole remains of the bodies originally inhumed within the cists. The remaining space within the cists was filled with fine, dark-coloured worm-mould. These cists were nearly alike in size, their measurements being about 40 inches \times 18 inches \times 16 inches deep.

As the result of subsequent search, two other cists were discovered; one of these lay about 3 yards eastward of the former cists, and was in all respects similar to them. This cist, however, had no cover, and contained no urn, having no doubt been previously disturbed.

The remaining cist differed from those already described; it lay close to the north of the group of cists first discovered, and measured about 18 inches \times 18 inches \times 16 inches deep; it had no cover, and was found to contain several handfuls of incinerated bones, which had apparently been deposited without any accompanying urn.

Of the urns discovered, one (No. 3) was found in the corner of the cist, while the other three were found near the centre. Beside No. 1 Urn was found a small flint flake, measuring about 2 inches \times $\frac{3}{8}$ inch, its edge being somewhat worn. Beside Urn No. 2 was found a scraper-shaped disc of flint, its measurements being about 2 inches \times $2\frac{1}{2}$ inches. The only other object found worthy of note was a curiously-shaped piece of limestone about 18 inches long, and roughly resembling in form the head and trunk of a man. This object was found close to one of the cists.

Dr Anderson has kindly furnished the following description of the urns:—

“No. 1 is a thick-lipped vessel (fig. 2), $5\frac{3}{4}$ inches in height by $6\frac{3}{4}$ inches diameter at the mouth, expanding to 7 inches at the shoulder about $2\frac{3}{4}$ inches under the brim, and tapering thence to a base of 3 inches in diameter. The lip, which is slightly everted on the exterior, is ornamented with short lines of impressed markings placed at a slight angle on opposite sides of the central portion of the rim, which is

slightly raised. The whole exterior surface of the vessel is covered with ornamentation of the same character, consisting of impressions as if made by the teeth of a comb-like instrument about an inch in length. Round the shoulder, and round a slightly raised moulding between it and the brim, there is a single row of punctulations mostly of an oval form.

"No. 2 is a thick-lipped vessel (fig. 3), measuring $5\frac{1}{4}$ inches high by $5\frac{3}{4}$ inches diameter at the mouth, widening to $6\frac{1}{2}$ inches at the shoulder, and tapering thence to a base of $2\frac{3}{4}$ inches diameter. The lip, which is $\frac{5}{8}$ inch in thickness is slightly bevelled to the inner side, and ornamented



Fig. 2. Urn from Cist at Pitreavie
($5\frac{3}{4}$ inches in height).



Fig. 3. Urn from Cist at Pitreavie
($5\frac{1}{4}$ inches in height).

with impressed markings similar to those of No. 2. The whole exterior surface of the vessel is ornamented in a similar manner.

"No. 3 is a plain, roughly made flower-pot-shaped vessel (fig. 4), measuring $4\frac{3}{4}$ inches in height, by $5\frac{1}{2}$ inches diameter at the mouth, tapering to a base of $3\frac{1}{4}$ inches diameter. The lip is rounded, and the only ornamentation on the exterior of the vessel consists of a few slightly impressed or scratched uneven lines round the middle, and

partly round the bottom, and lines crossing each other obliquely underneath the rim.

"No. 4 is a thick-lipped and somewhat bowl-shaped vessel (fig. 5), measuring $4\frac{1}{2}$ inches in height by $6\frac{1}{4}$ inches diameter at the mouth, tapering to a base of $3\frac{1}{4}$ inches diameter. The lip, which is $\frac{3}{4}$ inch in thickness, is bevelled to the interior, and ornamented with transverse rows of impressed markings. The whole exterior of the vessel is covered with parallel rows of impressed markings, perpendicular on the upper part and horizontal on the lower part."



Fig. 4. Urn from a Cist at Pitreavie
($4\frac{3}{4}$ inches in height).



Fig. 5. Urn from a Cist at Pitreavie
($4\frac{1}{2}$ inches in height).

The second cemetery, which forms the subject of this notice, was discovered quite accidentally within three weeks of that already described. The foresters working on the estate, having need of material to make up an embankment, resorted to a sand hole recently opened. In the course of their work they turned up several fragments of earthenware strongly resembling in character the urns already noticed. This led to further search, and in a short time it became evident that the site of another cemetery of considerable importance had been discovered.

This cemetery lies about 2 miles north-east of the cemetery already

described, close to the north margin of Calais Muir, a tract of rough moorland partially covered by a plantation of some sixty years' standing. The cemetery is situated on the summit of a natural rising ground surmounted by an artificial tumulus. This tumulus, whose diameter

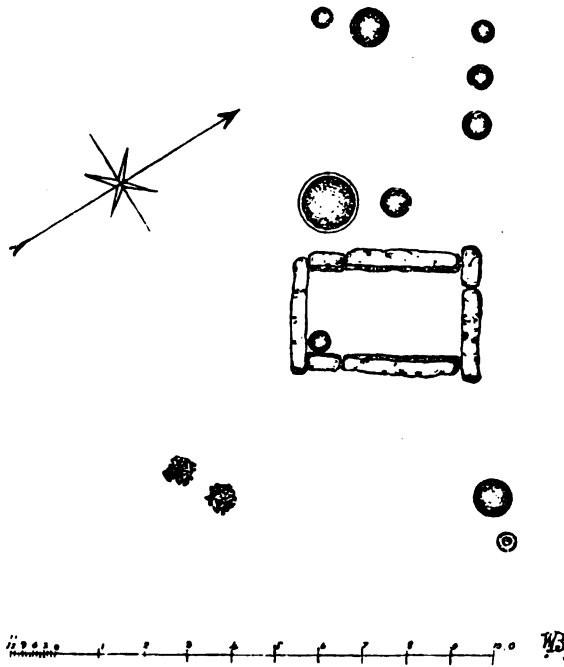


Fig. 6. Ground Plan of Cemetery of Cist and Urns at Calais Muir.

measured about 40 feet, and which was raised about 4 feet above the natural surface of the ground, consisted, like the subsoil, of the loose sandy soil so commonly associated with these burials. Several fir trees of considerable size grew upon the tumulus, and their roots penetrated the mound in every direction, rendering the work of excavation often difficult. Besides this, the tumulus was honeycombed with rabbit

burrows which, along with the destructive effect of the tree roots, no doubt accounts largely for the imperfect state in which most of the urns were found. I am indebted to Mr William Bruce for the ground plan of the cemetery shown in fig. 6.

Near the centre of the tumulus was first discovered a cist measuring inside about 42 inches \times 16 inches \times 23 inches deep ; it was covered by a large stone about 4 feet long by 3 feet wide, and with a thickness of 7 to 10 inches. The cist had apparently been cemented at the joints with a yellow ochreous substance, which still adhered. The upper stone lay about $2\frac{1}{2}$ feet below the surface of the mound. The direction of the longer axis of the cist was nearly north-east.

In the south-east corner of the cist was found an urn of the food-vessel type (No. 1), which appears, like the urns found in the Pitreavie Cemetery, to have accompanied an unburnt burial.

Pursuing the excavation around the central cist, ten other urns were recovered in a more or less imperfect condition ; besides which were found numerous fragments of urns, and also several deposits of burned bones, as well as vegetable charcoal in considerable quantities. The urns lay at different points, but chiefly upon the west side of the cist, and at distances from the cist varying from 3 feet to 6 feet. These urns were all of the cinerary type ; they stood for the most part upon their bottoms, and were deposited at a level somewhat higher than that of the cist, thus suggesting a later date of interment. These urns were all more or less filled with incinerated bones and other remains of cremation. In one or two of the urns were observed pieces of calcined bone bearing traces of the peculiar green stain which always accompanies the presence of bronze ; but although careful search was made, not the smallest fragment of bronze could be detected.

The first of these cinerary urns to be discovered was a group of three on the west side of the cist, two of which (Nos. 2 and 3) stood side by side, while the third (No. 4) urn was inverted over one of the others (No. 2). Each of these urns contained a quantity of calcined bones mingled with earthy matter and small fragments of charcoal. Another urn (No 7) was found, nearly full of clean white calcined bones, which had been preserved in this condition by means of a flat stone placed

over the mouth of the urn. Yet another urn (No. 11), the smallest of the cinerary type, was found firmly attached to the root of a fir tree overturned in the course of the excavations; in this urn fragments of charcoal were discovered, but it contained no traces of bone, which might possibly, however, have been absorbed by the tree roots.

Dr Anderson has supplied me with the following description of the urns:—

“No. 1 is a thick-lipped vessel (fig. 7), 5 inches in height and 6 inches diameter at the mouth, expanding slightly to the shoulder, where it reaches an exterior diameter of $6\frac{1}{2}$ inches, at $2\frac{1}{2}$ inches under the



Fig. 7. Urn from a Cist at Calais Muir (5 inches in height).

brim, and tapering thence to a base of $3\frac{1}{2}$ inches in diameter. It is surrounded by a row of projecting knobs placed immediately above the shoulder, and $3\frac{1}{2}$ inches apart. They project about half an inch, and are perforated horizontally by round holes of about the thickness of a crow-quill. The whole of the exterior surface of the vessel is decorated with parallel lines of impressed markings, as of a twisted cord encompassing the vessel. There is also a band of chevrony ornament under the rim, and another round the widest part of the shoulder.

“No. 2 is a cinerary urn (fig. 8), 10 inches high by $6\frac{3}{4}$ inches diameter at the mouth, widening to $8\frac{1}{2}$ inches at the base of the

overhanging brim. The lip is bevelled inwardly, and ornamented with a double line of impressed markings, as of a twisted cord. A chevrony pattern of the same covers the exterior of the overhanging brim, and the flower-pot-shaped part of the urn underneath the brim is plain, except for a slight moulding round the upper part.

"No. 3 is a cinerary urn (fig. 9), measuring in height $8\frac{1}{2}$ inches by 6 inches diameter at the mouth, widening to 8 inches at the base of the overhanging brim. The lip, which is bevelled inwardly, is ornamented



Fig. 8. Cinerary Urn from a Cemetery at Calais Muir (10 inches in height).



Fig. 9. Cinerary Urn from a Cemetery at Calais Muir ($8\frac{1}{2}$ inches in height).

with a double line of impressed markings, as of a twisted cord. The exterior of the overhanging rim is decorated with groups of parallel lines of the same character, arranged in alternate spaces of vertical and horizontal lines. The flower-pot-shaped part of the urn below the rim is plain except for a slightly raised moulding round the upper part.

"No. 4 is a portion of one side of a cinerary urn, $8\frac{1}{2}$ inches diameter at the mouth, with an overhanging rim 2 inches in depth, ornamented with a band of zigzag lines, bordered by a double line of impressed markings, as of a twisted cord.

"No. 5 is a cinerary urn, $10\frac{1}{2}$ inches high by $8\frac{1}{2}$ inches diameter at

the mouth. There is no overhanging brim, and the general form of the vessel is flower-pot-shaped, tapering from the mouth to a base of $4\frac{1}{2}$ inches diameter. The rim is ornamented with a chevrony band of impressed markings about 2 inches wide, and the rest of the exterior of the vessel is plain, except for a slightly rounded moulding near the middle of its height.

"No. 6 is a cinerary urn, of which only one side has been recovered. It measures $5\frac{3}{4}$ inches in height, and has been flower-pot-shaped, with a double moulding underneath the ornamented rim. The ornament of the rim is a band $1\frac{1}{2}$ inches wide of oblique lines of impressed markings as of twisted cord, bordered by encompassing double lines of the same character.

"No. 7 is a cinerary urn (fig. 10), $11\frac{1}{4}$ inches in height by 8



Fig. 10. Cinerary Urn from Cemetery at Calais Muir ($11\frac{1}{4}$ inches in height).

It has no overhanging rim, and is not quite flower-pot-shaped, as it widens slightly from the mouth to the shoulder at 6 inches from the bottom, and tapers thence to a base of 4 inches. The only ornamentation is a band about 2 inches wide, of double zigzag incised lines encompassing the rim.

No. 8 is a cinerary urn (fig. 11), measuring $14\frac{3}{4}$ inches in height by $12\frac{1}{2}$ inches diameter at the mouth, widening slightly to the shoulder, whence it tapers to a base of $5\frac{3}{4}$ inches diameter. There is no overhanging rim, but the space between the rim and the shoulder is ornamented by a band of double line zigzags, sometimes intercrossing, and bordered by a single line above and below, the lines all formed of impressed markings as of a twisted cord. The shoulder is surrounded by a slightly rounded moulding, and there is another moulding of similar character at about one-third of the height between the shoulder and the base.

"No. 9 is a cinerary urn (fig. 12), measuring $9\frac{3}{4}$ inches in height by

8 $\frac{1}{4}$ inches diameter at the mouth, nearly flower-pot-shaped, and ornamented only by a band one inch in width of slightly incised zigzag lines, bordered by a single line of the same character above and below.

"No. 10 is a cinerary urn, of which only one side of the upper part remains. It has been 9 inches in diameter at the mouth, the overhanging brim ornamented with intercrossing zigzags of double lines of impressed markings as of a twisted cord, and the space between the rim



Fig. 11. Cinerary Urn from a Cemetery at Calais Muir (14 $\frac{3}{4}$ inches in height).

and the shoulder with rows of shallow impressions, as of the end of a twig about a quarter of an inch in diameter.

"No. 11 is a small urn of bright red colour (fig. 13), measuring 4 $\frac{1}{4}$ inches in height, and about the same in diameter at the mouth (but the rim being wanting on one side, makes it impossible to measure accurately), widening slightly to a diameter of 4 $\frac{3}{4}$ inches at the shoulder, and

tapering thence to a base of 3 inches diameter. The part between the shoulder and the rim is ornamented with a series of intercrossing zigzags of impressed markings as of a twisted cord."

After these urns had been discovered, it was thought desirable to turn over and thoroughly examine the whole of the soil composing the tumulus, in order to make sure that no object of interest should remain undiscovered. This was accordingly done, but with little result of any importance. The existence was ascertained, however, of a continuous heap of rough stones surrounding the tumulus, and lying just within its



Fig. 12. Cinerary Urn from Cemetery at Calais Muir (9½ inches in height).



Fig. 13. Small Urn from Cemetery at Calais Muir (4½ inches in height).

margin. A few additional fragments of urns were also recovered; besides which a few small chips of flint, some fragments of cannel coal and iron pyrites, and also some pieces of limestone were found, all of which appear to have been brought to the spot by human agency.

The urns of both of these cemeteries, which strikingly resemble, both in form and ornament, a type of urn found frequently in direct connection with objects of bronze, and many examples of which are now in the Museum, may safely be set down as belonging to the Bronze Age. In the case of the first cemetery, the presence of the flint implements does not contradict this; as the overlapping, as it were, of implements

of an earlier type into a later age is by no means an uncommon occurrence. In the Calais Cemetery, on the other hand, as has been already noted, green stains indicating the presence of bronze were actually discovered.

The presence, side by side, in both of these cemeteries of burials of unburnt and cremated bodies is remarkable. While it seems probable that the two forms of burial in these cemeteries were nearly contemporary, the appearances in the Calais Cemetery seem distinctly to suggest that unburnt burial was the earlier form of the two.

I have only further to acknowledge my indebtedness to Dr J. Anderson, to Dr Munro of Kilmarnock, and to Mr George Robertson, F.S.A. Scot., for the use of their writings and notes, and to Mr William Bruce, Edinburgh, for the plans of the cemeteries exhibited.

III.

NOTICE OF A SCULPTURED STONE RECENTLY DISCOVERED AT MURTLY, AND NOW PRESENTED TO THE MUSEUM BY SIR DOUGLAS STEWART, BART., OF GRANTULLY. BY ALEXANDER HUTCHESON, F.S.A. SCOT., ARCHITECT, BROUGHTY-FERRY.

A very interesting example of the early Sculptured Stones of Celtic Scotland was discovered on 8th April last by Mr James Pennycook, while ploughing one of his fields at Gellyburn Farina Works, Murtly.

The plough struck twice upon the stone, which lay only some 6 or 8 inches from the surface, and Mr Pennycook fortunately resolved to have the obstruction removed, the result being the discovery of the stone which is the subject of this notice. When raised and cleaned from the earth which encrusted it, the stone was found to bear upon its upper surface, as it lay in the ground, a number of curious figures. Before proceeding to describe these, I must mention that the site of the discovery is a little plateau on the left bank of the stream, called the Gellyburn, at about 200 yards from where it flows into the Tay, and about 50 feet above the river at that point; and there is a tradition that a chapel formerly stood there, although not a trace of any building can now be discerned, and I have not been able to connect the site with



Fig. 1. Sculptured Stone from Gellyburn, Murtly, Perthshire (3 feet 8 inches in length).

any religious foundation. The following details of the discovery were related to me by Mr Pennycook :—The sculptured slab lay with its longer axis in a direction about east and west. To the south of it, closely adjoining and at the same distance from the surface, lay another slab of almost similar dimensions, and of the same kind of rock, but unsculptured, although one edge exhibits a roundness which may be artificial. When these slabs were lifted, the earth underneath was dug out, in expectation that some relics of burial would be discovered, but nothing was found beyond several whitish lumps, which crumbled into dust on being lifted. It was, however, seen that the slabs had rested all round on stones set on edge in the soil. When the space which these enclosed was cleared out, it was found to be surrounded by the original subsoil, which is of a tough, yellowish sandy clay with boulders, and lies at a depth of 6 or 8 inches below the surface, a deposit quite distinct from the soft black mould which Mr Pennycook stated filled the space below the slabs. From a review of these observations, it is possible that this was the site of a human interment; but if the stone really covered a grave, as has been suggested, it is probable that such a use for it had been a secondary one. It is to be regretted that no person of experience was present when the soil was cleared out, as some fact of importance might have been revealed. The other stones were wholly unsculptured.

The sculptured stone (fig. 1) is of a hard, close-grained, brownish sandstone, and measures 3 feet 8 inches long by 2 feet broad at the widest part, and is from 3 to 5 inches thick. It is tolerably smooth on the figured side, but on the other presents a rough unequal surface. The sculpturings stand out in relief from a $\frac{1}{2}$ to $\frac{5}{8}$ of an inch, a projection which has been attained by sinking the spaces between the figures; thus forming a sort of panel sunk in the stone with the edges at the sides and top of the panel coincident with the edges of the stone, and forming along these edges a ridge about $\frac{3}{4}$ inch wide.

I photographed the stone and took rubbings of it, which are now exhibited to the meeting. The central figures represent two composite marine monsters,—the conventional form in which Jonah's whale is represented in the Sculptured Stones,—placed face to face, having the

upper parts of their bodies resembling a hare with fore paws intertwined, and long snaky, fish-like lower parts, terminating in bifurcate tails, closely resembling the figures on a stone at Meigle, described and figured in the *Proceedings*, vol. xii. p. 427, and pl. xxv., the only difference being that the Murtly animals possess each two extra "fins." To the left of the centre, also facing each other, and evidently engaged in combat, appear two composite human creatures, the one having the head of a bird, the other the head of a dog or other animal, with a long projecting snout and a scroll-like dependence from the back of the head. The bird-headed figure stands with one foot advanced, and is dressed in a garment reaching to the knees, and having a border indicated by two parallel incised lines, which, at back and front turn sharp off, and run up to the waist. In its left hand it holds either a crossbow or a shield seen in profile. In the right hand is a sword or other weapon raised to smite, or it may be a quiver hung on the shoulder. The dog-headed creature appears to be naked, and bends on the left knee, either in token of partial vanquishment or as a stratagem of war. On his left arm, to avert the impending blow of his adversary, he raises a shield having a large central boss and smaller side bosses. In his right hand he also holds a weapon of offence. These figures, in this form, do not exist anywhere else on the Scottish Sculptured Stones, so far as these have been recorded, although two bird-headed figures, supposed to represent angels, are depicted on the Kirriemuir Cross, on the sculptured slab from St Ninian's, Shetland, now in the Museum, and more obscurely elsewhere.

On the other side of the centre appear three figures; the upper two representing an ape-like figure, with largely developed nose and chin, who looks backwards over his shoulder in the act of retreating from a huge boar-like animal, supposed to represent the conventional lion of the Sculptured Stones, which with open mouth and horrid fangs threatens to devour him. His hands are extended as in the act of flight, and are remarkable for their size, indicating either that they are clenched in anger, or that he holds something in each. The figure corresponds so closely with one turned the reverse way upon the Meigle stone already referred to, that, taken in conjunction with the striking similarity of the central figures to those in the Meigle

stone, it is difficult to avoid the conclusion, either that the one stone must have been before the artist of the other, or that the subjects depicted in both are taken from a common source.

Below the right-hand figure stretches a marine animal, having a lacertine head, with huge snout, two large saucer-like eyes, and fore paws extending forward, the long wavy fish-like body with three "fins" ending in a bifurcate tail. No other figure like this exists in the Sculptured Stones.

The stone is in good preservation, but an incised ornamentation, which probably covered the surface of the figures, only exists now in a few indications. The lines in the garment of the bird-headed figure have been already referred to. The tails of the two central animals are similarly outlined, and the body of one of these shows faint traces of incised ornamentation. The eyes of the lacertine animal exhibit a central depression which intensifies the effect on the spectator, and conveys the idea of a pupil.

On the three sides of the stone immediately adjacent to the figures it has been roughly squared, but in the lower edge there has been no attempt at squaring. This seems to indicate that the stone in its original position had been inserted upright in the ground, either by itself or as forming a panel in some larger monument. I probed the adjacent ground, and uncovered several stones, but they proved to be only boulders embedded in the yellowish clay already referred to.

There can be no doubt that this stone belongs to that class of sculptured stones which are peculiar to Scotland, and of which the Meikle stones show some of the best examples. That they are symbolical and not grotesques is now allowed by the best authorities, and it is probable that, when they can be interpreted, they will show that a system of spiritualised natural history entered into the teaching of the early Church, and for the elucidation of this subject, every example of these most interesting sculptures ought to be carefully described and preserved. It is gratifying to be able to add that this latest and valuable addition to their number has been deposited for preservation in the National Museum, through the enlightened liberality of Sir Douglas Stewart, Bart., of Grantully, on whose estate of Murtly it was discovered.

IV.

ON THE HORIZONTAL WATER MILLS OF SHETLAND. BY GILBERT
GOUDIE, TREASURER S.A. SCOT.

The water mill of Shetland exhibits a curious example of the survival to our own day of a piece of mechanism, connected with an essential industry of life, of a type so archaic as to be almost wholly unknown beyond its own immediate area, and to be scarcely recognisable by comparison with anything now to be found elsewhere in Britain. And yet, as we shall see, there is reason to believe that this primitive machinery, and such primitive structures as those within which this machinery is still worked in Shetland, were once common, if not universal, in this country, as was the case in Ireland and in the northern parts of the Continent of Europe and elsewhere.

The mills of Shetland have attracted the notice of many strangers, from their diminutive size and the peculiarity of the working apparatus. While, however, they remain before our eyes as a reality of common life in the islands, their specialty is for most part only matter of passing comment; and it will only be when they have become things of the past, as they are already showing symptoms of becoming, that their uniqueness will be recognised, and details regarding them will be prized. For this reason I have obtained a specimen of the whole machinery connected with the motive power, and desire to put on record a more detailed description, with drawings, than has hitherto been given, with such explanations and illustrations as I may be able to bring together, from a variety of sources, regarding it.

At present the mill, small as it is, is a marked, indeed an indispensable, feature in every scene of Shetland life. Near every homestead, on almost every rill capable, with winter rains, of turning its tiny axle, the mill stands, either alone or as one of a series, corresponding as the case may be to the extent and requirements of the more or less sparsely peopled district around. To remove those mills would indeed be to

rupture the whole present economy of existence to many of their owners. In a primitive form of society such as this we can see the force of the prohibition in the Mosaic law: "No man shall take the mill or the upper millstone to pledge; for he taketh a man's life to pledge" (Deut. xxiv. 6, New Version). It is only within the last few years that the erection of a few improved mills on the Scottish pattern in different districts, producing a cleaner and better meal, with less labour, has induced some of the native farmers to prefer these to their own mills, which therefore are beginning to be neglected, and in many instances are falling into decay.

Hitherto single families, or small groups of families in a neighbourhood, have possessed their own mills, inherited from unknown antiquity, but of course repaired, renewed from time to time, as occasion required. When a householder has his own mill, he grinds his corn during the winter season at times suitable to his own convenience. When he holds a mill in common with neighbours, its use is by rotation among them, as by arrangement may best suit individual requirements. The corn, after being prepared, is conveyed to the mill in *beudies* (or *bōdies*), a kind of straw creel, either by ponies in pannier fashion, or by the owner himself. Many a long day or night he watches the slow process of grinding, or he may leave the mill temporarily to its own guidance, when he has calculated the requisite supply of corn in the *hopper* for a given time of grinding, returning to regulate it with a fresh supply. But though alone with the clack of the *clapper*, and the monotonous buzz of the whirling millstone, I am assured that those waiting hours are seldom dreary. And often these hours are whiled away with songs and tales and jests, when more than one are present, as many natives now scattered over the world can well remember in their own experience. In popular superstition, the imp or demon Brownie often got the credit of supplying the corn to the "eye" of the upper mill-stone in the absence of the owner.¹

NOTICES OF THE SHETLAND MILL.

Before attempting a description, with drawings, of the machinery and appliances, from the specimen submitted, it may be well to quote some

¹ *Shetland Fireside Tales*, pp. 134, 135.

notices of the Shetland mill, by the more prominent writers whose attention it has attracted. Some of these notices perhaps scarcely deserve transcription, but they all possess a certain value, and for the sake of completeness they are given in full, in the order of time :—

1. *Low's Tour through the Islands of Orkney and Schetland* in 1774 (Kirkwall, 1879):—"Here [Sound, near Lerwick], I saw the first Schetland mill for grinding oats and bear, but this it does in but a clumsy manner, little better than a handmill or quern, only it saves hand labour. It consists of a very simple set of machinery; a small horizontal wheel for the water to play on, the top of its axis runs thro' the lower and supports the upper stone as in other water-mills; a hopper and shoe with a lever to level the upper stone, completes the apparatus" (p. 74). (See fig. 1, p. 260.)

2. *The Statistical Account of Scotland*, 1793, Parish of Unst. Drawn up from communications of Thomas Mouat, Esq. of Garth, and the Rev. James Barclay :—"The water-mills, like the ploughs, are of a singular construction. They are without wheels. A round piece of wood, about 4 feet in length, and fitted with twelve small boards, in the same manner as the extremity of the exterior wheel of an ordinary mill, with a strong iron spindle fixed to its upper end, supplies the place of a wheel in these mills. The iron spindle, passing through the under mill-stone, is fixed in the upper. A pivot in the under end of the *tirl* (the piece of wood above mentioned) runs in a hollowed iron plate. The water falls upon the *aves* or feathers of the *tirl*, at an inclination of between 40 and 45 degrees. The mill-stones are commonly from 30 to 36 inches in diameter. The *tirl* occupies the same situation under this mill as the trundles in the inner part of an ordinary mill, and it performs the same office. The diameter of the *tirl* is always equal to that of the mill-stone" (vol. v. p. 182).

In Sir John Sinclair's *View of the General Agriculture of the Shetland Islands*, 1795, where an account of the native mill might have been looked for, it is not referred to.

3. *Tour through some of the Islands of Orkney and Shetland*, by Patrick Neill, A.M. (Edin., 1806):—"In the neighbourhood of

Belmont [in Unst], I had an opportunity of viewing a Shetland water-mill. It was truly an awkward piece of machinery. The wheel, a very trifling one, was placed horizontally instead of vertically; consequently it could do but little work. The wheel had about a dozen of small float boards, placed in a slanting direction, at an

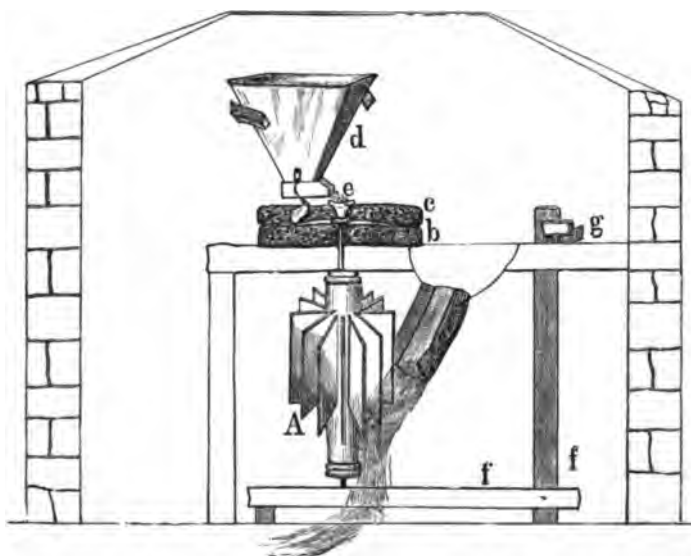


Fig. 1. Diagram of Shetland Mill (from Low's Tour).

A, the Water Wheel ; b, the Under Stone ; c, the Upper Stone ; d, the Hopper ; e, the Shoe, for restraining the corn lest it should run too fast out of the Hopper ; to it is fastened a small log of wood, which, striking upon the unevenness of the stone, makes the corn run out ; f, f, the Leaver ; g, its Wedge. (Page 74.)¹

angle perhaps of 40 degrees. The water striking these boards revolved the wheel. An iron spindle, passing through this wheel, through the eye of the under mill-stone, was fixed in the upper.

¹ I am obliged to Messrs W. Peace and Son, Kirkwall, publishers of Low's Tour, for the use of this woodcut.

The mill-stone (blocks of micaceous schistus found in the neighbourhood) were about 3 feet in diameter" (p. 78).

4. *View of the Ancient and Present State of the Zetland Islands*, by Arthur Edmonston, M.D. (Edin., 1809).—The author, a native, contents himself with quoting the description from the *Statistical Account* of the parish of Unst given above (No. 2).

5. *General View of the Agriculture of the Shetland Islands*, by John Shirreff (Edin., 1814):—"The water-mills used in Shetland, like the ploughs, are different from those used in Britain, though it may be remarked that they are constructed precisely upon the same principles as those that are used in Scandinavia at the present day. They are without wheels. A stout cylindrical post of wood, about 4 feet in length, standing perpendicular, and fitted with twelve small boards, inclined so as to receive the impression communicated by the water which falls from above, gives motion to the upper mill-stone by means of an iron spindle fixed in the upper end of the post, which, passing through a hole in the under mill-stone, is firmly wedged in the upper one. The mill-stones are commonly 30 to 36 inches in diameter" (p. 37).

6. Sir Walter Scott, when visiting Shetland in 1814 as one of the Commissioners of Northern Lights, with the usual keenness of his eye, caught sight of the native mill, his impressions of which he records as follows:—"The upper end of the little lake of Cleik-him-in [near Lerwick] is divided by a rude causeway from another small loch, communicating with it, however, by a sluice, for the purpose of driving a mill; but such a mill! The wheel is horizontal, with the cogs turned diagonally to the water; the beam stands upright, and is inserted in a stone quern of the old-fashioned construction. This simple machine is enclosed in a hovel about the size of a pig-stye—and there is the mill! There are about 500 such mills in Shetland, each incapable of grinding more than a sack at a time" (*Diary*, 4th August 1814).

This personal acquaintance with the Shetland mill was afterwards turned to account in the Romance of

7. *The Pirate* (Edin., 1822)—Triptolemus Yellowley, the Scottish factor, *loquitur*:—"Can a man," rising to enthusiasm as he spoke, "or even a beast, look at that thing there, which they have the impudence

to call a corn-mill, without trembling to think that corn should be intrusted to such a miserable molendinary. The wretches are obliged to have at least 50 in each parish, each trundling away upon its paltry millstone, under the thatch of a roof no bigger than a bee-skep" (chapter xi.).

In a note it is added—"Had Robinson Crusoe ever been in Shetland, he would have had no difficulty in contriving a machine for grinding corn in his desert island. These mills are thatched over in a little hovel, which has much the air of a pig-stye."

8. *Description of the Shetland Islands*, by Samuel Hibbert, M.D. (Edin., 1822). Dr Hibbert was not at the trouble to produce a new description, so he patched up a medley of some of the preceding, and completed his *crib* by reproducing, without acknowledgment, Low's drawing, which has been already given (p. 260). (Low's work was not printed for more than half a century afterwards.) Dr Hibbert remarks that, "compared with a water-mill of Scotland or England, the grinding apparatus of Shetland seemed designed for a race of pigmies." And "the invention of this exquisite piece of machinery is probably as old as the time of Harold Harfagre" (*Iter.*, iii. p. 466).

9. *The New Statistical Account of Shetland*, by the Ministers of the various Parishes, 1841-1845.—The native mill is scarcely alluded to in these reports. The minister of Unst remarks:—"The water mills for grinding corn are the same as they have been for centuries, exceedingly simple, but answering the purpose very well. Every neighbourhood has its own mill, and every farmer is his own miller" (p. 40). The Rev. John Brydon, minister of Sandsting and Aithsting, says, that "there are about 50 mills in the parish, and querns or handmills without number" (p. 115).

10. *Voyage round the Coasts of Scotland and the Isles*, by James Wilson, F.R.S.E., M.W.S., &c. (Edin., 1842):—"We had this day [in the island of Unst] an opportunity of inspecting one of the primitive mills of Shetland. The grinding stones, usually formed of micaceous schist, are placed upon a framework, and beneath a roof. A strong iron spindle is wedged into the upper stone, and passing through a hole in the centre of the lower one, is firmly fixed into the upper end

of a strong wooden post; at the base of which are mortised, in a slanting direction, a number of flat boards forming the cogs of a kind of horizontal wheel. A trough from a natural rill of water is made to convey the moving power upon the wheel, which turns the upper mill-stone slowly round, and so grinds the grain, supplied either by an old straw basket or other rustic hopper, or more patiently by human hands" (vol. ii. p. 322).

This description is accompanied by a woodcut fairly accurate, but showing the structure as grotesquely diminutive.

11. *Art Rambles in Shetland*, by John T. Reid (Edin., 1869).—The author gives a drawing of the old mill near Scalloway, reproduced on page 268 of this paper; also separately of the *tirl* (fig. 5, p. 269), not altogether accurate in details, but sufficient to convey a general impression.

12. *Shetland and its Inhabitants*, by Robert Cowie, M.D. (Edin., 1871):—"The water-mill peculiar to the country is a straw-thatched hut of the most primitive construction, and the smallest size calculated to admit human beings. The wheel is arranged so that the water is projected against it horizontally, and not perpendicularly, as in mills whose architects have rightly estimated the force of gravity" (p. 159).

13. *Shetland, an Ecclesiological Sketch*, by Unda (T. S. Muir), privately printed 1862.—In this pamphlet (p. 8), Mr Muir gives a sketch of "a road-side country mill, Cunningsburgh."

14. *The Agriculture of the Islands of Shetland*, by Henry Evershed, Sussex, Prize Essay, Highland and Agricultural Society—*Transactions*, 1874:—"There are burns in every township, and a mill to every half dozen families. The volume of water is, of course, in proportion to the small distance the burn runs before finding the sea, and the size of the vertical water wheel is adapted to that of the rivulet. The mill is built, like all other structures, of stones or turf, the only abundant and ever-present material of construction. Like the houses and all other buildings, it is thatched with feals, or strips of turf, weighted with stones for security against storms. No portion of the materials is purchased, except a single clamp of iron, which is fixed in the running stone. Five or six families co-operate in the building of a mill, and

they may become its owners a few days after the foundation stone has been laid," &c. (p. 197).

15. *The Past in the Present*, by Arthur Mitchell, M.D., LL.D., *Rhind Lectures in Archæology* (Edin., 1880).—In this work Dr Mitchell describes the Shetland Mills as follows:—"They are driven by horizontal wheels, the floats or vanes which receive the impulse of the

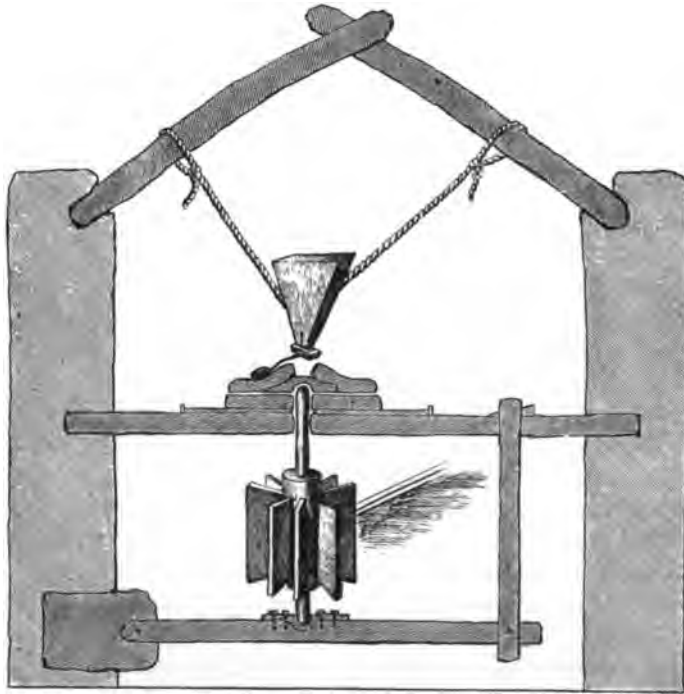


Fig. 2. Diagrammatic Section of Shetland Water-Mill.

running water being fitted obliquely into a sort of nave on the spindle. The motion is thus given directly to the mill-stone. In other words, no change of motion is necessary. The lower end of the spindle, which is generally shod with iron, turns usually in a stone socket, but sometimes in a socket of iron. The upper mill-stone is fed from a hopper hung

from the roof by straw ropes. To the hopper is attached a feeder, which receives a vibrating motion from a stone fastened to it by a piece of string, and lying on the surface of the upper mill-stone, the roughnesses of which, as it goes round, make the string irregularly tight and slack, as the result of its varying drag. This mode of giving the proper motion to the feeder is as clear as it is simple. The mill-stones deliver the meal on the floor all round them on a space marked off by a low ledge of wood."

Dr Mitchell measured the door of one mill as $2\frac{1}{2}$ feet wide by $4\frac{1}{2}$ feet high. His rough diagrammatic section, which I am permitted to reproduce here (fig. 2), shows the whole apparatus distinctly. Some of the parts are not altogether the same in form as in any native specimens I am acquainted with. The suspended *hopper* is disproportionately small. Frequently, instead of, as in this case, being hung by straw ropes, it is fixed to one cross tree or secured between two cross trees from side to side of the roof. The *clapper*, in place of being a stone attached by a string, is usually a piece of wood so fixed as itself to strike, and give a vibrating motion to, the *shoe*, causing a steady supply of corn to run out.

16. *The Orkneys and Shetland*, by John R. Tudor (Lond., 1883). The description here (p. 151) is brief, and presents no new feature. Finally, an article in

17. *Good Words*, for November 1884, gives a view of the interior of a Shetland mill, which is only a caricature. The mill-stone is shown to be driven by a small cog-wheel, revolving alongside, on the top of the *tirl* or spindle.

II. THE MILL AND ITS PARTS.

The Shetland mill possesses more than a merely antiquarian interest. It has a kind of scientific value, besides, as a curious specialty in hydro-mechanics. In Ferguson's *Lectures*, published in 1764, brought down to date by Brewster in 1806, it is stated, that "although horizontal water-wheels are very common on the Continent, and are strongly recommended to our notice by the simplicity of their construction, they have almost never been erected in this country, and are therefore not described in any of our treatises on practical mechanics." The author

then describes the horizontal wheel, with a drawing showing the motive power communicated to the upper mill-stone by the cog-wheel system, instead of the simple Shetland method of carrying the stone directly around upon the spindle of the water-wheel.

In the same way, none of the other authorities on the horizontal wheel, whom I have had the opportunity of consulting,¹ appear to have been cognisant of the mill of the Shetland type. It is the fact, nevertheless, that many hundreds of these horizontal mills were at work in Shetland in their own day, and I think we shall find reason to believe that mills of similar construction were at one time common also in every part of the country. But, whatever the extent of the area of the horizontal mill may in former times have been, it is in Shetland, almost exclusively, that we now find it in actual operation. It is therefore, as it exists in Shetland, that it can be most accurately described, and that an indication is afforded us of what its use and working may have been elsewhere.

The mill in Shetland is always placed in the most convenient spot, in or near a township (tún), for obtaining a good water supply. As a rule, ordinary running streams can be depended upon for this purpose only when there is an abundant rainfall. Whenever possible, therefore, a burn proceeding from a loch, or from a pond formed by a rude embankment, is preferred for steadiness of supply. From the nature of the case, the mills work only in winter. During the rest of the year the streams are often dry; and, besides, the scanty stock of grain is exhausted. What is not turned into meal in the winter grinding, is carefully preserved for seed; and when the seed is in the ground in the *voar* (spring) the next season's supply must be waited for.

The mill itself, as has been shown by preceding descriptions, is no larger than is absolutely necessary, and is sometimes exceedingly diminutive, an object of curiosity and surprise to the stranger. An ordinary size may be 12 to 17 feet in length by 10 to 12 feet in

¹ *On Horizontal Water-Wheel, especially Turbines or Whirl Wheels*, by Moritz Ruhlman, edited by Sir Robert Kane, Dublin, 1846. *Expériences sur les Roues Hydrauliques à axe vertical appelées Turbines*, par Arthur Morrin, Metz, 1838. *Mémoires sur les Roues Hydrauliques à aubes courbes mues par dessous*, par M. Poncelet, Metz, 1827.

width; walls, 4 feet to 5 feet high and about 2 feet thick; height of gables, 6 feet to 8 feet. Actual measurements of one example, a mill at Sound, near Lerwick, are given on page 278.

While the archaic character of the Shetland mill has so long been noted and commented upon, no specimen of the working apparatus has until now found its way to the Museum. So long as it remains before our eyes in actual operation, the preservation of any part of it has not been regarded as an object of urgency, or the opportunity of securing it has not presented itself. When in Shetland in the summer of 1883, I succeeded in possessing myself of the portable machinery, *i.e.*, the *tirl*, or water-wheel, and its accompaniments, *viz.*, the *sole* tree, the *lightening* tree, the *sword*, and *sle*. These are now before the meeting, and I have the pleasure to present them as additions to the numerous objects of antiquity from Shetland already in the Museum. They will be described in their proper order. The *tirl* and gearing was bought, in its place, from Hans Leslie, Milligarth, in the parish of Dunrossness, the owner, who had made it for himself not many years before; and it may not be uninteresting to record that the cost to me of this working machinery of a mill, as it stood, was the not exorbitant sum of six shillings and sixpence! The mill in which this machinery did duty is one, now fallen into decay, of nine on the burn between the Loch of Clumlie and the sea at Trosswick, in the parish of Dunrossness; some of these belonging to individual farmers, others to a few neighbours, who use them jointly in rotation, as formerly explained.

The mill and its parts may perhaps be not inconveniently described in the following order, *viz.*, (1) The Structure; (2) The Prime Mover; (3) The Grinding Apparatus.

1. THE STRUCTURE.

*Under and Upper Chamber (Under-house and Upper-house)—
Floor—Walls—Roofs—Openings.*

The following drawing (fig. 3), of the mill near Scalloway, is by Mr John T. Reid (*Art Rambles in Shetland*, 1869). I have not been able to obtain the dimensions of this mill. As supplying an

extensive neighbourhood, it is larger than the average size; and, architecturally, it is also considerably in advance of the ordinary type, the wall of the under-house showing an arch, instead of the flat lintel, which is perhaps universal. It was, when sketched, somewhat dilapidated, and is now roofless. The mills at Sound, shown in figures 4 and 6, are average examples.

The *under-house*, or lower chamber, is the portion of the mill, under-

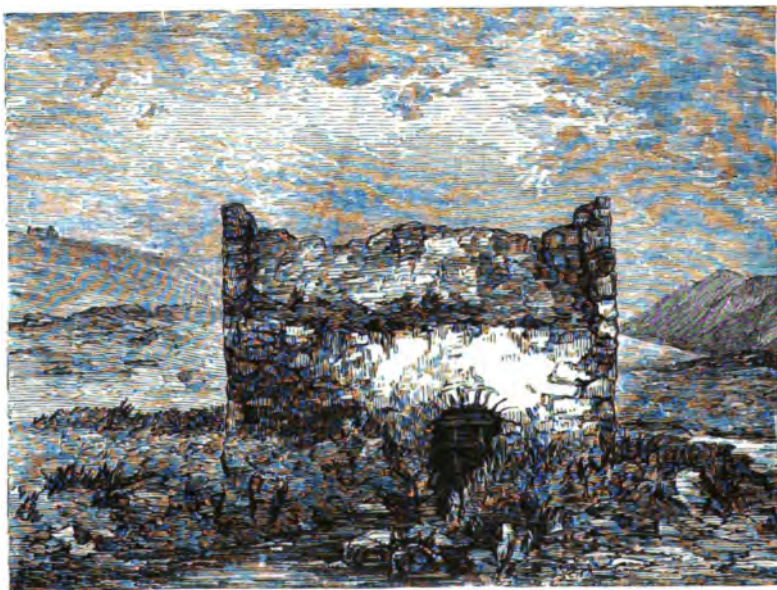


Fig. 3. Old Mill near Scalloway.

neath the ground level, where the water-wheel, or *tirl*, works. It is usually at one end of the structure, but sometimes in the centre, as may, in the natural disposition of the ground, be most convenient. When at the end, one of its sides is formed by the lower part of the gable wall. The other side is built at a distance of from $3\frac{1}{2}$ feet to 4 feet. The back wall of the structure forms its back; and its front, on the lower side of the mill, is always entirely open. The under-house

is thus an open space, extending across the whole width, underneath the mill floor, of varying height and breadth, but usually about 4

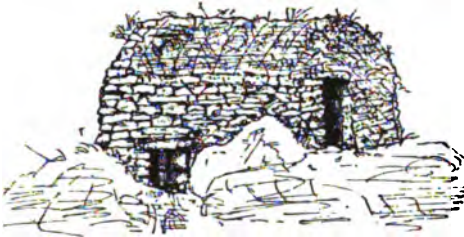


Fig. 4. Mill at Sound, near Lerwick (from a Sketch).

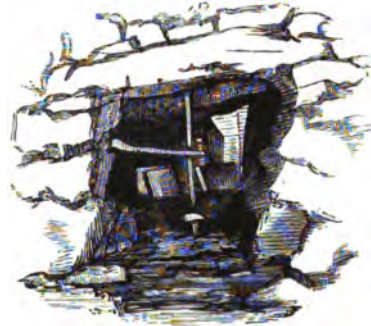


Fig. 5. View of Under-House and Tirl (from a Drawing by Mr John T. Reid).

feet either way, or nearly so. The back wall is pierced by the small nearly square opening formed to admit the lower end of the trough,

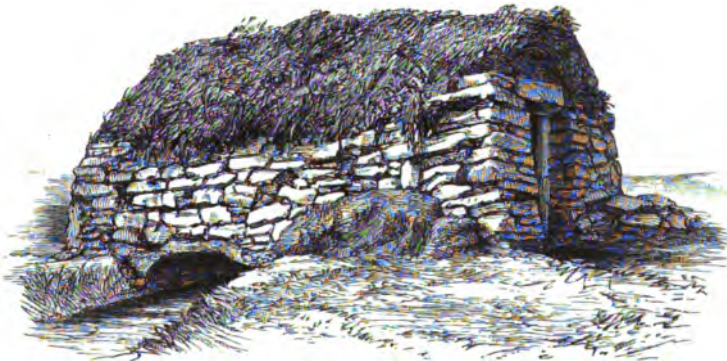


Fig. 6. Mill at Sound, near Lerwick (from a Photograph).

where it discharges the water upon the *tirl*. The roof is made of stout flags, which form the floor of the *ludr* or meal-house above.

The *upper-house* is the mill proper, forming a single apartment. It

is built partly over the *under-house*, or lower chamber, and partly upon the solid ground, because, as just explained, the lower chamber occupies only a portion of the area.

The floor of the *ludr*, upon the centre of which the mill-stones rest, is formed by the flagged roofing of the under-house, and is either a slightly raised platform or is marked off from the rest of the mill floor by a small setting of stones. The outer floor is merely the natural earth levelled and compacted.

The *walls* are of stone, $1\frac{1}{2}$ to 2 feet in thickness, the upper part of the gables being frequently of turf, for economy of material and labour.

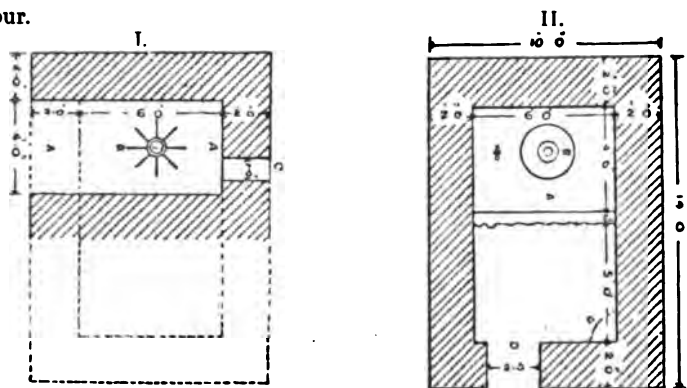


Fig. 7. Ground Plans of (I.) Under and (II.) Upper House. I., AA, Under-House ; n, Site of Tirl ; c, Opening for Trough ; II., A, *Ludr* or Meal-House ; B, Mill-Stones ; c, Fireplace on Floor ; +, top of *Lightening Tree* ; d, Doorway.

The *roof* is set with couples and tie beams (locally "cross-balks") and is covered with turf ("divots"), secured with ropes of straw.

The *door* is, almost invariably, in one of the gable ends, opposite to the mill-stones ; and it is the only opening, except occasionally a small roof-light let into a thin flagstone, and, it may be, an aperture in the roof for the egress of smoke from a small peat fire on the outer floor in the corner (c).

2. PRIME MOVER.

Mill-Lade—Sluices—Trough—Tirl and Spindle, and Appliances.

As the water supply is usually scant, the stream, when the position conveniently admits of it, is provided with a dam, or rude embankment on a higher level at some distance above the mill, so as to form a small reservoir or mill-pond. Some of these ponds and embankments are of great antiquity. The mills themselves, of less substantial construction, are more liable to decay, and have been more frequently renewed.

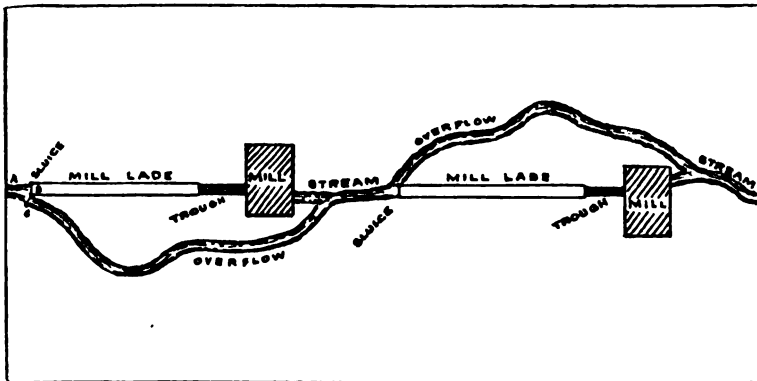


Fig. 8. A, the Stream ; B, Kluse ; c, Sluice.

As shown by the above diagram, the water forming the motive power in setting the mill in motion, and keeping it in work, is diverted from the stream A, by opening the sluice B, termed the *kluse*, and at the same time shutting down the *by-board* of the sluice c, to prevent escape to the natural stream. The whole volume is then conducted towards the mill in the prepared *lade*, terminating in a wooden *trough*, down which it rushes with augmented velocity, and discharging upon the water-wheel (or *tirl*) sets the grinding apparatus in motion (see fig. 9). Sometimes, as a further protection to the mill against a sudden outburst of water upon it, or the failure of the *kluse* effectually to shut it off, a

second kluse-board is sometimes placed at the junction of the lade and the trough, either with or without a separate overflow to the stream.

The waste water thrown off by the wheel (or *tirl*) in the *under-house* again forms a junction with the stream. If there are more than one mill on the stream, a second mill-lade with sluices is constructed, as shown in the diagram, when the same process of diverting the water, using and discharging it, is repeated as often as there are mills requiring it. By this method, each one of the mills is independent of the others. Each intercepts and utilises the water supply when it is required; when not required, it is simply shut off, and passes on, to be diverted by the next mill in succession requiring it. This is well illustrated by the Ordnance Survey Map of the parish of Dunrossness, which shows nine mills on the burn of Trosswick.

When the water is scarce, and economy in its use requisite, it is not uncommon for as many of the mills on a stream as may be convenient to take advantage of the supply at one and the same time. This is sometimes done at night, which indeed is the favourite grinding time, the water being allowed to accumulate in the loch or reservoir during the day.

The *sluices*, as has been indicated, are formed of wooden boards sliding in grooves made in the structure of the mill-lade.

The *trough* is always of wood, about 10 or 12 feet long, 12 to 14 inches wide at the top, contracting to 6 or 7 inches at the lower end, and 12 to 14 inches deep, also diminishing as it approaches the lower end. It is pitched at a slope usually of about 40° . The *fall* varies from 3 to 4 feet. The position of the mill-lade and trough, and the mode of discharging the water upon the *tirl*, will be seen from the following section of the interior of a mill of average size (see fig. 9).

The Tirl and Spindle.—This, the best known and most characteristic part of the Shetland mill, shown in preceding drawings, may be more fully described in connection with the specimen *tirl* before the meeting (see fig. 10):—

The solid wooden centre piece or nave, termed the *tirl*, through which the spindle passes, is 1 foot 9 inches high, 7 inches diameter

at the upper, and 9 inches at the lower end. It is bound with three iron hoops to prevent the expansion and bursting of the wood. The

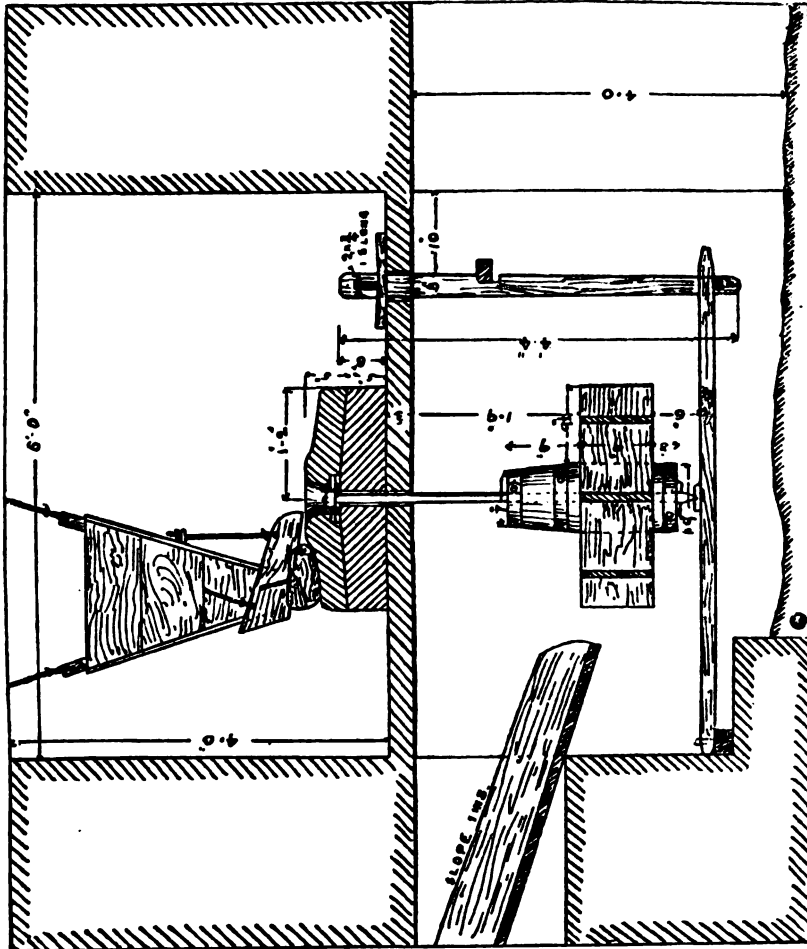


Fig. 9. Section of Interior of Mill (drawn by Mr J. Romilly Allen).

feathers or float boards, nine in number (one gone), are 9 inches high, and $9\frac{1}{2}$ inches of projecting breadth, mortised into the tirl.

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The feathers are, in this instance, fixed perpendicularly; more frequently they are placed in an oblique or slanting direction. The upright *spindle* or axle, made of iron, passing through the wooden block or *tirl*, is 4 feet in length. Its formation, where it passes through the block, and at the upper end where it is fixed in the *sile*, and carries round the mill-stone, is rectangular in section. If its form had been rounded, it would have failed to answer its purpose,

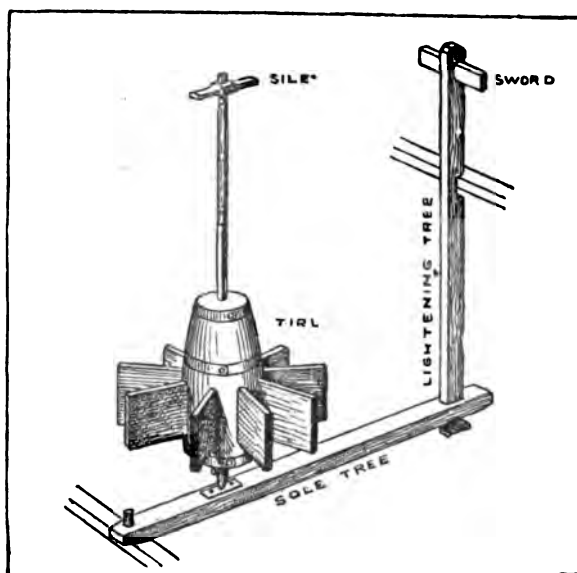


Fig. 10. Tirl or Water-Wheel and Adjuncts (drawn by Mr J. Romilly Allen).

as, in that case, it would itself have revolved within the centre of the tirl, instead of being fixed within it, and carrying it around with it. In many cases the iron axle is made in two pieces, one end of each flattened in the form of a *tang*, and driven into the ends of the wooden nave, instead of passing wholly through it. This simple method obviates the difficulty of having to bore through the entire length of the block. An iron pin is inserted through the axle immediately

below the wooden nave, to keep the nave fixed, without the risk of its slipping down on the axle. The *tirl*, when in motion, is always made to go with the sun, *i.e.*, from left to right.

Bolster-head.—The wooden beam placed along the back wall of the under-house, forming the rest, or support, for the inner end of the sole tree.

Sole-tree.—This, termed also the *under-balk*, is the beam upon which the *tirl* stands. Its inner end is fixed with a wooden pin, upon the centre of the bolster-head, from which it stretches forward at right angles. Near its centre is fixed the *ground-sile* or *ground-keeng*, the iron plate on which the lower end of the spindle revolves.

Lightening-tree.—The upright beam fixed from the outer end of the sole-tree, passing through the mill floor. It is a simple contrivance for raising or lowering the upper mill-stone, so as to produce a finer or more coarsely ground meal. The lightening-tree is kept steady in its place by the *cross-tree* or *guy-tree*, stretching across its centre about half way up its perpendicular length, from side to side of the open front of the under house.

The Sword (locally *Swerd*).—The little cross bar of wood which passes through the head of the lightening-tree on the surface of the mill floor. By the insertion of wedges underneath it, the lightening-tree is raised or depressed, as may be desired, with the consequent raising or lowering of the mill-stone, and the production of a coarser or finer meal.

Sile.—Size $9\frac{3}{4}$ in. by $1\frac{1}{2}$ in. and $\frac{3}{4}$ in. thick at the centre, from which it gradually diminishes to a thinner flattened surface towards either end. The sile is the small iron bar fixed across the under side of the *eye* of the upper mill-stone, in checks cut to receive it on either side of the opening. The upper end of the spindle or axle passes through a rectangular opening in the centre of the sile, and the sile, resting in its checks, carries the mill-stone along with it when it is turned by the spindle.

Grütte.—The nave of the under mill-stone, made of wood or cork, through which the spindle passes to the *sile* in the upper mill-stone.

Ground-keeng or *Ground-sile*.—The small iron bar or plate fixed in the *sole-tree*, forming the socket of the pivot of the axle. Two, frequently three, holes or depressions are made in it to receive the pivot. When one of these depressions is too deeply worn, the ground-sile may be slightly shifted and another depression or socket hole used. The origin of the term *keeng* is uncertain.

3. THE GRINDING APPARATUS.

Mill-Stones—Hopper—Shoe—Turning-Pin—Clapper.

The *lightening-tree*, the *sword*, the *sile*, the *grütte*, and the *ground-sile*, which are immediately connected with the grinding process, have just been described along with the *tirl* and *spindle*, with which they are also directly associated.

The mill-stones are of native stone, worked in the islands, and not imported. The size of course varies. The usual diameter is about $2\frac{1}{2}$ feet to 3 feet. The upper stone is usually slightly concave on the lower side. The grinding surface of both stones is renovated from time to time by sharpening with a pick. Diagonal grooves, so far as I am aware, are not known. The removal of the *sile* from the eye of the upper mill-stone prevents the possibility of the stones being set in motion. It is, consequently, sometimes taken away to guard against interference with the mill surreptitiously.

I have not ascertained the number of revolutions of the mill-stones in a minute, or the quantity of corn ground in a given time.¹ This is of course graduated by the volume and impulse of the water power, and the size and condition of the mill-stones. It may be sufficient to say that the rapidity of motion is not great, and that the grinding power is only moderate. But, nevertheless, the mill and its performance are, in the native eye, the reverse of contemptible; indeed the mill-stones and horizontal wheel, when at work, are a little formidable, and had better not be carelessly approached.

The millstones are not enclosed in any covering or casing, as in

¹ I have been since assured, on good authority, that an ordinary mill will grind a bushel of meal in an hour.

modern mills. The meal, as ground, is delivered upon the floor all round the perimeter of the stones. It is carefully collected, and conveyed to the homestead in the native straw *beudie* in which the corn was brought to the mill.

The *Hopper*.—This, which is common everywhere, is the wooden box or trough, containing the grain to supply the mill. It is square in form; wide a-top, and contracting towards the bottom, where it enters



Fig. 11. Hopper, Shoe, Clapper, &c.

the *shoe*. It is fixed to cross-trees in the roof, or hung upright over the mill-stones by ropes from the rafters (see fig. 11).

The *Shoe*.—Small wooden box, open in front, and without lid or cover; fixed beneath the open lower end of the hopper, to transmit the corn to be ground from the hopper to the eye of the upper millstone (see fig. 11).

The *Turning-pin*.—The quantity of corn supplied to the eye of the

mill-stone is regulated by the *turning-pin*. The pin is fixed in the front of the hopper, and a cord from it is fastened to the *shoe*. The tightening or slackening of this cord, effected by the mere turning of the pin, elevates or depresses the open front of the *shoe*, and causes the corn to run out more or less rapidly, as may be desired (see drawing of Hopper, fig. 11).

The *Clapper*.—This is a piece of wood attached by a cord to the side of the *shoe* (see fig. 11). Resting partly upon the upper surface of the mill-stone it is shaken by the rapid motion of the stone, and constantly striking the *shoe*, it communicates its own vibrating movement to it, and causes the continuous outflow of the grain to the “eye” of the stone, which is known as “feeding” the mill.

In supplement to the above general descriptions, I am enabled to submit the following dimensions, from careful measurements supplied to me by Mr James M. Goudie, of a mill at Sound, near Lerwick, viz. :—

Length of mill, outside, . . .	14 feet 4 inches.
Width ” ” . . .	10 feet 6 inches.
Height to top of gable, . . .	6 feet 6 inches.
Inner half of floor (<i>Ludr</i> or “meal house”),	
Outer end of main floor, . . .	6 feet by 5 feet 10 inches.
Thickness of walls, . . .	2 feet 3 inches.
Doorway,	4 feet 2 inches by 2 feet 3 inches.
Under house,	3 feet wide by 3 feet 8 inches high.
Diameter of mill-stones, . . .	2 feet 11 inches.
Eye of mill-stone, diameter, . .	4½ inches.
Nave of tirl,	22 inches.
Feathers (9),	15 by 11 inches.
Trough—length,	13 feet.
— breadth,	15 inches, diminishing to 7½ inches.
Height of sides,	13 inches, diminishing to 12 inches.

I am also able, in concluding this part of the paper, to place, side by side with the names of various parts as known in Shetland, the names still preserved in remote parts of Norway, and the equivalent terms in Gaelic. For the Norwegian names I am indebted to a native gentleman,

Mr J. F. Myhre, late of Christiania, who has taken the trouble to trace them out from provincials whose dialect, even at the present day, is very different from the standard Dano-Norwegian. The Gaelic names have been supplied by Mr Alexander Mackay, from his early knowledge of the mill at Kirtomy, in Sutherland, now in ruins, referred to at pages 282, 283.

NAMES OF PARTS OF THE HORIZONTAL MILL.

<i>Shetlandic.</i>	<i>Norwegian.</i>	<i>Gaelic.</i>
Sole-tree or under-balk.	Lettetre or Grundskida.	...
Grund-keeng or grund-sile.	Grunnmusa.	...
[Lower point of spindle.]	Pik (<i>i.e.</i> , Pike).	[Entire spindle] iarunn mhòr (big iron).
Tirl.	Kall or Kvenkall.	Bodach-a-mhuilinn (old man of the mill).
Feathers.	Spjeld or Fjøl.	Sgìathain (wings).
Spindle.	Spenol or Spenvol.	...
Sile.	Sigle.	Crascan an iarunn mhòr (cross of the big iron).
Grütte.	Grötta.	
Ludr.	Ludr (Icelandic or Old Norse).	Leibhinn.
Overstane (upper mill-stone).	Oversten.	Clach-uachdair.
Understane.	Understen.	Clach-iòchdair.
Eye.	Kvein-auga (eye).	Suil (eye).
Hopper.	Kveintina or Tina.	Treabhailt or sleaghag.
Clapper.	Skaketein (Old Norse, Skakmøndull).	Clabhan.
Shoe.	...	Brog (boot).
Lightening-tree.	...	Each (horse).
Trough.	...	Amair (trough).

III. AREA OF THE USE OF THE HORIZONTAL MILL.

In the archæology, and in the rural life of Shetland at the present day, we find exhibited all the most primitive processes of corn-grinding with which we are acquainted. These are—(1) the ancient *rubbing-*

stone, with the stone which was worked upon it; (2) the perfected *hand-quern*, with rotary motion, at present in use. There is, lastly (3), the *water mill*, with horizontal wheel, and appliances, as already described. This, highly primitive as we regard it, is nevertheless the supreme and most efficient effort, in its own way, of the simple form of civilisation which it represents. The Scottish corn mill, with vertical wheel, undershot or overshot, and cogged spur-wheel, trundle, and gearing, now introduced into the islands, is the outcome of a race and an era altogether different in character; and the steam mill, stationary or travelling, is something beyond the range of the natural vision of the native eye. Shetland therefore, *per se*, in this particular respect, has not advanced beyond the limit of her civilisation in the Scandinavian era.

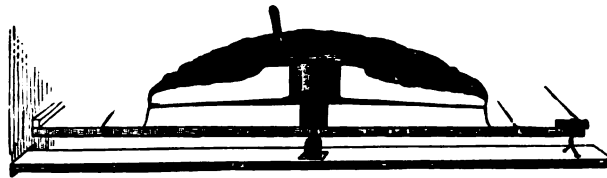


Fig. 12. Shetland Hand-Quern—Sectional View.

Though evidence is scanty, the probability is that the methods of grinding have developed everywhere in much the same way as in Shetland. We know that the hand quern was in use in the East in early times; but it would appear from Latin authors that pounding corn in mortars was in use in Italy so late as the beginning of the Christian era, and that water mills were not introduced before the time of Julius Cæsar. What the form of mill may have been at that time cannot be determined. No attempt appears to have been made to trace the process of advancement from early forms, and there is therefore, as yet, only room for conjecture. The similarity of the word for mill in many European languages has been pointed out by Irish antiquaries,¹ and is certainly curious, viz. :—

¹ *Ulster Journal of Archaeology*, vol. iv. p. 8.

Icelandic, <i>mylna</i> .	Bas-Breton, <i>milin</i> .	Finnish, <i>müllin</i> .
Danish, <i>mølle</i> .	Irish Gaelic, <i>muileann</i> .	Hungarian, <i>malom</i> .
Swedish, <i>möll</i> .	Scottish Gaelic, <i>muileann</i> .	Albanian, <i>mul</i> .
Frisian, <i>mellen</i> .	Manx, <i>myyllin</i> .	Greek (ancient), <i>μύλη</i> .
Dutch, <i>molen</i> .	Lithuanian, <i>malunas</i> .	„ (modern), <i>μύλος</i> .
Old German, <i>mulin</i> .	Bohemian, <i>mlyn</i> .	Latin, <i>mola</i> , <i>molendinum</i> .
Modern German, <i>mühle</i> .	Polish <i>mlyn</i> .	Italian, <i>mulino</i> .
Swabian, <i>mülin</i> .	Wendish, <i>mlon</i> .	French, <i>moulin</i> .
Anglo-Saxon, <i>miln</i> .	Russian, <i>melynica</i> .	Spanish, <i>molino</i> .
Welsh, <i>melin</i> .	Illyrian, <i>malin</i> .	Walloon, <i>molin</i> .

This tells significantly of the kindred origin and the universality of the mill, but conveys no indication of its form at any time, or in any place.

Corn mills were in use in Scotland at any rate in the thirteenth century, and they appear to have been introduced into Ireland at a much earlier date. The very ancient Brehon laws prescribe the damages incurred by the miller in case of accidents in a mill turned by water. Under date A.D. 561, the Annals of Tighearnach contain an entry alluding to a mill; and there are traditions referring to mills at an earlier period in that country.

The horizontal water mill, as we now find it in Shetland, is a more restricted subject of inquiry than that of the corn mill in general. Almost obliterated as it is elsewhere, it is here still to be found in extraordinary numbers. In the parish of Dunrossness, from which the specimen exhibited was procured, the Ordnance Survey map shows at least thirty-six. According to the New Statistical Account, there were about fifty in the united parishes of Sandsting and Aithsting. It has been estimated that there were lately as many as 500 in the different parishes and isles.

But while Shetland is thus, at the present time, the special home of this horizontal mill of primitive construction, the area of its use, at any rate in former times, cannot be limited to those islands. I have endeavoured to find traces of it in other quarters, with some success, though the literary material to be overhauled in the search is very varied and diffuse.

(A) GREAT BRITAIN AND IRELAND.

Orkney Islands.—The horizontal mill must have been common in Orkney at one time as well as in the sister group of Shetland, and its rapid and complete disappearance there is remarkable. It is not alluded to, so far as I have observed, in Wallace's or Barry's Histories, nor in the Old or New Statistical Accounts, or in any other authorities on Orkney. But Mr J. W. Cursiter, F.S.A. Scot., Kirkwall, informs me that the remains of one on the hillside of Birsay, called a *Clack Mill*, are still to be seen, and this is confirmed by information gathered by Mr John Gunn, H.M. Inspector of Schools.

One out of the thirty-three special heads of complaint by the inhabitants of Orkney and Shetland against Lord Robert Stewart, in the year 1575, was his "taking away sucken fra the auld outhal [udal] mills of Orkney, whilk were observit of before inviolate." *Sucken* is defined by Jamieson as the jurisdiction attached to, or the duties paid at, a mill; and though the precise meaning in this instance is not very clear, it may be inferred that Lord Robert had erected mills of his own, to which he had astricted the people, compelling them to pay multure to him, and relinquish the use of their own mills. The mention of the "old udal mills" of the country is, in any view, curious, and seems indubitably to point at a primitive native system of corn grinding of which no other notice is, so far as known, preserved, and which has passed almost entirely out of memory in Orkney.

Caithness and Sutherland.—"In the Caithness district [of the parish of Reay] are ten water mills, and in the division of the parish belonging to Sutherland, four. In each district, too, there is also a *highland mill*, having but one horizontal wheel immediately under the mill stones" (*Statistical Account of Scotland* (Sir John Sinclair's), parish of Reay, by the Rev. David Mackay, vol. vii. published 1793, p. 576).

The old horizontal mill was thus known on the northern mainland of Scotland at the end of last century, and a *highland* origin ascribed to it. No such mills now exist; but I have obtained from Mr Alexander Mackay, 20 St Andrew Square, a full account of one at Kirtomy, near Swordly, in the parish of Farr, Sutherlandshire, which was in working

order in his early days. From his description, the construction of the mill, and the details of the grinding apparatus, were almost exactly the counterpart of those of Shetland, and particulars need not therefore be repeated. Dr Arthur Mitchell informs me that, on 24th October 1864, he saw this mill, which became ruinous about eighteen years ago. A few days later, he saw another of the same kind at Kinloch-Bervie, about 2 miles from Rhiconich.

The mill at Kirtomy, according to Mr Mackay, was covered with *divots* (Gaelic, *foid*), and thatched with straw held together by ropes made of heather stretched lengthwise and across, and held down at the eaves with stones. A fireplace was on the ground, against the north gable, with a hole above it in the roof for the partial egress of smoke.

The points of differentiation from the corresponding parts of the Shetland mill are as follows, viz.:—(1) Four wooden beams were fixed at right angles along the sides of the under-house, or water house, forming a square frame. Across the centre of this square was placed another beam, in the middle of which the pivot of the *bodach* or water-wheel worked. This framework and cross beam seem to correspond with the ancient timber framework, found embedded in the soil, which puzzled the Irish antiquaries, as will be afterwards mentioned (see p. 289). There is nothing precisely analagous to this in the Shetland mill, where we have only two beams at the foundation level, in the form of the letter T, namely, the *bolster-head* beam at the back, with the *sole-tree* projecting from its centre at right angles, and bearing the upright *tirl* or water-wheel. (2) The wooden *bodach* (Shetland, *tirl*) is said to have been 4 feet high and about 12 inches thick. In Shetland it is usually shorter, but including the iron spindle, it comes to be of the same dimension. (3) The *sgiaihain* or "feathers" are long, about $2\frac{1}{2}$ feet, in their projection outward from the *bodach*, and concave in form, in order to get the impulse of the water more effectually. In Shetland the feathers are much shorter, about 13 to 15 inches as a rule, and they are usually 8 to 12 in number, in place of 16, as in this case, and they are never concave. (4) The iron bar or clasp, fixed on the under side of the upper mill-stone, was four-armed, thus X, the spindle piercing it

at the centre. In Shetland the *sile*, as it is termed, is usually only a single iron bar.¹

Outer Hebrides.—"The expense of a Highland mill is no obstacle, as it does not amount to a great many shillings. The stones are about 3 feet in diameter, the upper being fixed in a vertical axis that passes through the lower, and through the floor of the hut, which is built on the edge of a rock or bank over some stream. The axis is about 4 feet long, working on any casual stone by an iron pivot—the only iron in the whole construction. Sixteen or eighteen rude sticks, scooped at the outer ends like a spoon, are driven horizontally into it, their flat sides being vertically placed to catch the stream directed against them. The hopper is suspended by four strings from the roof of the hut, which is scarcely sufficient to contain a man upright. It would not be easy to construct the horizontal mill on cheaper terms" (M'Culloch's *Western Isles of Scotland*, vol. ii. p. 30).

"In Lewis there are numerous small mills of singularly rude construction. The wheel, consisting of a few flat boards, revolves horizontally. Its axis, passing through the nether, is fixed into the upper mill-stone, which it causes to revolve. The mill is fed by a hole in the upper stone. The parish of Uig can boast of having eight mills on one brook, but they are mills of the above construction" (Mr Macgillivray "On the Present State of the Outer Hebrides," Prize Essay, Highland and Agricultural Society, *Transactions*, New Series, vol. ii. 1831, p. 299).

"The mills in Lewis are probably the greatest curiosity a stranger can meet with on the island. There is scarcely a stream along the coast, on any part of the island, on which a mill is not to be seen. These mills are of a very small size, and of a very simple construction. The water passes through their middle, where the wheel, a solid peice of wood, generally 18 inches in diameter, stands perpendicularly. A bar of iron runs through the centre of this wheel. This bar of iron, or axle, rests on a piece of steel which is fixed on a plank, the one end of which is fixed in the mill wall, the other in the end of a piece of plank which stands at right angles

¹ Mr Mackay has since described the Kirtomy Mill in the *Celtic Magazine* for August 1886.

with the plank on which the wheel rests. The upper end of the axle fits into a cross bar of iron, which is fitted into the upper mill-stone, which is rested upon wooden beams or long stones. There is a purchase upon the end of the said perpendicular beam or plank, by which the upper mill-stone can be raised or lowered. There are nine pieces of board, 8 inches broad and $1\frac{1}{2}$ foot long, fixed in the wheel, parallel and at equal distance from each other, upon which the water is brought to bear; which, together with a few sticks for roof, and some heather for thatch, constitutes a Lewis mill" (*New Statistical Account of Scotland*, Parish of Lochs, by the Rev. R. Finlayson, 1845).

I have made inquiry in Lewis as to whether such mills still exist, and am informed that several of them are still in occasional operation, notably in the parishes of Barvas, Lochs, and Uig. Two or three are said to be seen at times at work on a burn in the face of a brae near Valtos, in the last named parish. (Letter from Mr Kenneth Mackenzie, banker, Stornoway, 23rd March 1886.)

Mr Duncan Macdonald, who is intimately acquainted with the Harris district, has described to me an old mill which he has frequently seen in use in the island of Taransay. I am indebted to his kindness for the carefully executed model now exhibited. Notwithstanding slight variations, it may be said to be scarcely distinguishable from the ordinary Shetland mill.

Mr Alexander Carmichael, an authority on all matters relating to social economics and local characteristics in the Western Isles, tells me he has seen several such mills at work in Harris and the Lews.

Island of Mull.—In the parish of Kilninian "there are eight corn mills, whereof three are of the ancient simple construction, in which there is but one wheel, and it lying horizontally, in the perpendicular, under the mill-stone; so that the water to turn it must come through the house. These are called black mills" [misprint for *Clack*-mills?]. (*Statistical Account of Scotland*, Parish of Kilninian, by the Rev. A. M'Arthur, vol. xiv. p. 149 (1795).

The Lowlands.—Thus far the clear and indubitable references to the ancient horizontal mills, in Scotland, are confined to Shetland, Orkney, Caithness, Sutherland, and the out-lying Western Isles of the Lews,

Harris, and Mull. Though written evidence is not ready to hand, I do not despair of finding enough, in the course of time, to show that its use was common all over the Lowlands, as well as in Highland districts and the Isles. In 1793 the Rev. John Ramsay, writing of the parish of Kirk-michael, in Ayrshire, in the *Statistical Account of Scotland*, says that "in nothing has this part of the country received greater improvement than in kilns and mills. Formerly the latter were miserable machines, at which much time was consumed, and the grain horribly abused"—certainly an indefinite reference, but one that seems nevertheless to point to something like the primitive structures we are treating of.

It has been mentioned that in Orkney the old horizontal mill was termed a *clack* mill. In the island of Mull it bore the same designation, if the term *black* mill, which appears in the account of the parish of Kilninian, be, as I have supposed, a misprint. In Jamieson's Dictionary *clack* is explained as the "clapper" of a mill, and *clack-mills* are alluded to in connection with that explanation. The old mansion known as Clock-Mill House, contiguous on the east to Holyrood Palace, and removed some years since, is mentioned by Maitland in his *History of Edinburgh*, 1754, as the "Clack-mill-house."¹ An Act of the Lords of Council and Session, 7th May 1569, in defining the boundaries of the girth or sanctuary of Holyrood, expressly mentions a mill as standing at that place, on the stream proceeding from the Nor' Loch by the North Back of the Canongate. It is therefore no unwarrantable conclusion that in our near neighbourhood, on this stream which is now a main drain of that quarter of Edinburgh, debouching in the Craigen-tinny meadows, a mill of the old primitive type in question was situated in early times, for the use of the monks of Holyrood or of the citizens in that quarter, or of both, ere the Canonmills, on the north side of the city, came to be the principal mills of the brethren of Holyrood and their tenants.

About the year 1128 David I. granted to the Abbey of Holyrood 26 acres of land, with the right of erecting a mill thereon ("volo etiam ut idem canonici habeant libertatem molendini faciendi in eadem

¹ "The gutter or channel in the Horse Wynd going eastwards to the Clack-mill-house" (*History of Edinburgh*, Maitland, 1754, book ii. p. 153).

terram"); also one of his mills of Dene (Dean), and a tithe of the mills of Liberton and Dene, and the new mills of Edinburgh. It is not improbable that the clack-mill at Holyrood may have been the mill for the erection of which authority was thus given seven hundred and fifty years ago, but the wording of the grant is too vague to admit of identification with certainty. It is clear, however, that the very limited water supply on the Canongate burn (north back) could never have turned a mill of other than the most light and primitive description; and though it may have been improved in style, and doubtless been swept away long ago, the old name lingered (as the clack-mill) until, in comparatively recent times, the more dignified appellation, as it was considered, of the "Clock-Mill" House was assumed by the mansion which rose upon the property. A clack-mill, with hopper and "clapper," and presumably also the horizontal wheel, on this spot at the headquarters of civilisation in Scotland, seems sufficient warrant for our assuming the possible existence of such mills anywhere else in Scotland or in England.

It is difficult to arrive at any definite conclusion as to the construction and equipment of mills in early times, from the lack of sufficiently detailed description, so far as known to me. Some slight indication may be gleaned from the following conditions of the "setting" of the mills of Edinburgh to Alexander of Turing for two years in 1466; the said Alexander "biggand the said mylins of his awin expenssis in this maner; the twa hous of the mylne with stane and lyme, ekand the lenth of ilk hous xx fute of lenth and in breid xx fute within the wall, and loft the twa hous sufficiently and mak a chimney in the wall of ilk mylne besyde the hopper, and the durris with hewyn stane."¹

At an early date mills received exclusive privileges. In the reign of Alexander III. (1249-1286) we find a statute of the guild prohibiting any one from grinding "*frumentum mastilionem vel ciliginem*" at hand-mills, unless compelled to do so by stress of weather, or lack of water mills.

It is apparent that, for however long mills of the primitive type remained in use in certain districts, structures and machinery of a more advanced kind were not uncommon, at least for three centuries back.

¹ Extract from *Burgh Records of Edinburgh*, 1403-1528, p. 22.

In 1590 Robert and James Ker, with sundry other "broken men," were pursued by the Earl of Morton and the tenants of Langnewton on the charge that they "schamefullie brak the stanys quhellis [stones and wheels] and utheris ornamentis of the said mylne [of Langnewton], and careit away with them the haill irne grayth thairof."¹ These expressions could not be used in reference to the equipment of the primitive horizontal mill.

Isle of Man.—"Many of the rivers (or rather rivulets) not having sufficient water to drive a mill the greatest part of the year, necessity has put them on an invention of a cheap sort of mill, which, as it costs very little, is no great loss though it stands six months in the year. The water-wheel, about 6 feet in diameter, lies horizontal, consisting of a great many hollow ladles, against which the water, brought down in a trough, strikes forcibly and gives motion to the upper stone, which by a beam and iron is joined to the centre of the water-wheel" (Gibson's *Camden*, Isle of Man, vol. ii. p. 1448).

England.—It has been seen (p. 265 *ante*) that the horizontal principle of mill construction was unknown, a century ago, to leading authorities on mechanics as having been at any time in use in England. But a statement which I at one time took note of from Green's *Conquest of England*, on the authority of *Doomsday Book*, that there were 264 *winter mills* in the one county of Dorset, seems to suggest that these were small mills of the kind in question upon minor streams eight hundred years ago. The quotation is from memory, and is subject to correction. Readers of Chaucer may have observed the reference in the *Clerke's Tale*, written five hundred years ago, to the tongue of the masterful wife, which "ay clappeth as a mille," an expression of some significance viewed in the light of the present inquiry.

Ireland.—It has been shown (p. 281 *ante*), by a reference to an entry, under date A.D. 561, in the *Annals of Tighearnach*, that water mills were known in Ireland at an early period, but were those of the horizontal type? The evolution of industrial appliances of this kind elsewhere would seem to warrant the presumption that they were so, and there is archæological evidence pointing in that direction. The

¹ *Register of Privy Council*, vol. iv. p. 505.

following extract from the Montgomery MSS., dated 1698, proves the existence of this primitive form of construction two centuries ago, or at no great distance before that time :—"I conclude with a few remarks more, viz., that from the said long bogg" [beside Newtonards, in the county of Down] "issue many rills and streams which make small brooks (some of them almost dry in the summer), that run to the sea on each side of the upper half barony; and on them each townland almost had a little miln for grinding oats, dried in potts or singed and leazed in the straw, which was the old Irish custom, the mealle whereof called *greddane* was very cours. The milns are called Danish or ladle milnes; the axel-tree stood upright, and the small stones or querns (such as are turned with hands) on the top thereof; the water-wheel was fixed at the lower end of the axle-tree, and did run horizontally among the water; a small force driving it. I have seen [some] of them in the Isle of Man, where the Danes domineered as well as here in Ireland, and left their customs behind them" ("Montgomery MSS.," p. 321; *Ulster Journal of Archæology*, vol. iv. p. 13).

The strange circumstance is that in the course of time the knowledge of this primitive mill completely passed away, and not even a tradition regarding it seems to have remained. Several discoveries having, however, been made before the middle of the present century, by the side of running streams, of timber framework buried several feet beneath the surface, also mill-stones, wooden troughs, stocks or shafts with mortises for the insertion of the fans of wheels, &c., the question was once and again brought before the Kilkenny Archæological Society, in the years 1849 and 1850, and discussed as one of almost mysterious antiquity. It was finally concluded that those relics were the remains of water mills of an early age, probably the eleventh or twelfth century.¹

It was some years later, in 1856, that the subject was exhaustively dealt with in a paper by Mr Robert MacAdam in the *Ulster Journal of Archæology* (vol. iv. p. 6). Mr MacAdam submitted a drawing reproduced here (fig. 13) of a water-wheel found several years previously,

¹ *Transactions of the Kilkenny Archæological Society* for 1850, p. 154.

and then in the possession of Mr James Bell of Prospect, near Ballymoney.

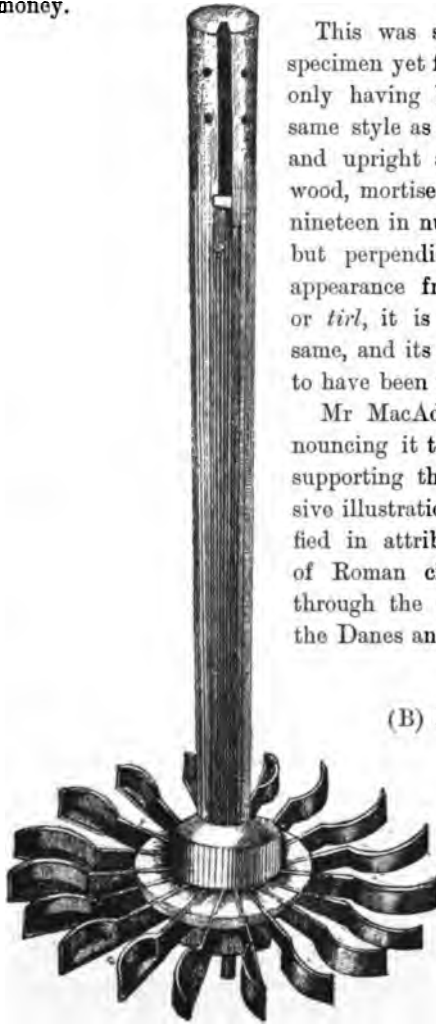


Fig. 13. Ancient Irish Mill-Wheel.

This was stated to be the most perfect specimen yet found in Ireland, a few portions only having been restored in precisely the same style as the existing parts. The nave and upright axle were of a solid piece of wood, mortised with float boards or buckets, nineteen in number, curved, and not slanting, but perpendicular. Somewhat different in appearance from the Shetland water-wheel or *tirl*, it is nevertheless substantially the same, and its mode of working would appear to have been identical.

Mr MacAdam had no difficulty in pronouncing it to be the wheel of a water mill, supporting that view with absolutely conclusive illustrations. He thought himself justified in attributing it not to the influence of Roman civilisation, but to the Gothic, through the conquests and colonisation by the Danes and Norwegians in Ireland.

(B) EUROPEAN COUNTRIES.

Passing from the United Kingdom, we find that horizontal mills were little more than a century ago very common on the Continent.¹ In the southern provinces of France, where the horizontal

¹ *Ferguson's Lectures on Mechanics*, 1764, Brewster's edition, 1806, vol. ii. p. 179.

wheel was very generally employed, the float-boards are said to have been of a curvilinear form, so as to be concave towards the stream; these flat boards when concave, according to the Chevalier de Borda, producing a double effect. It would seem from the drawing given by Ferguson, that the machinery, which was apparently of iron, was vastly more complicated and costly than in the case of the Shetland mill; though possibly, in remote districts, a more primitive form may have been in use. But in Norway, and in the Scandinavian isles of Feroe lying near to Shetland, and peopled by the same race, the old horizontal mill was, and in many places still is, in active operation.

Norway.—The peasant mills of Norway, and the circumstances connected with their erection and ownership, seem to be, with only slight variation, the counterpart of those of Shetland.

Laing, writing in 1836, states that "in Norway there is no astringency to mills: every man has Odel's right, or, as I understand the term, holds them without service, suit, feu, astringency, or other burthen. Every man may build a mill who chooses to do so. In the glens about Laurgaard, every little farm has its own little mill."¹ The mill is then described. The details are too minute and the paragraph too lengthy to be quoted, but any one desiring to pursue the inquiry further may refer to the original.²

The Norwegian mill was also noted and described by Robert Chambers, in his *Tracings in the North of Europe*. At Kingsvold he inspected "the corn-mill of the establishment; a small timber house striding over a precipitous mountain streamlet. It contains space for little more than the mill-stones, the upper of which moves on the lower by virtue of a vertical beam descending into a socket in the bed of the stream. The lower part of this beam is furnished with horizontal pans, against which, on one side or the other, the water pours down a sloping trough, so as to wheel it round. It is the very first mechanical effort after the use of the hand-mill of primitive times."³

In my own too rapid travelling through Norway some years ago, the

¹ *Journal of a Residence in Norway*, by Samuel Laing, Esq., London, 1836, p. 46.

² *Ibid.*, pp. 50, 51.

³ *Edinburgh Magazine*, No. 311, December 15, 1849.

native mill did not attract my special notice. It is confined for most part to remote districts, and is little, if at all, known in the neighbourhood of the larger towns. Herr Hans Blydt, of the city of Bergen, was, however, good enough to procure for me the model in miniature of the horizontal wheel now in use, shown in the following woodcut (fig. 14).

The correspondence between this and the Shetland *tirl* is obvious. The bevelled groove or *slot* on the side at the upper end is similar to



Fig. 14. Norwegian Mill-Wheel
(from a Model).

that in the ancient Irish example (fig. 13). In that case, its object, after some discussion, was supposed to be for raising or lowering the mill-stone.¹ It appears really to be in connection with fixing the axle into the upper mill-stone in a different way from the Shetland method. The float-boards are seven in number, fixed diagonally, and slightly concave.

The close similarity, not to say practical identity, of the primitive mills of Norway and of Shetland, has been further confirmed to me by Mr James M. Goudie of Lerwick, after a recent personal inspection of a number of mills in the Hardanger and Romsdal districts of Norway. The Norwegian names

of a number of the parts have already been given on page 279.

Feroe Isles.—The native mill is not alluded to in the quaint and interesting account of *Feroe*, *Færoe et Færoa Reserata*, by the Rev. Lucas Jacobsen Debes (translation published in London 1676), probably because at that time there may have been very few of them, or because they may not have been considered to possess any unusual interest. It is, however, fully explained in the *Description of the Feroe Islands*, by

¹ *Ulster Journal of Archaeology*, vol. iv. p. 6.

the Rev. G. Landt (translation, London 1810):—"Water mills are become much more common than formerly, so that at present there are in all the islands about twenty of them. The construction of a water mill in Feroe is exceedingly simple. The building for the most part consists merely of wood, the roof being supported by four posts or pillars; but to save timber, these pillars are sometimes built of stone mixed with mud. It is entirely open below, so that the water can have a free course through it. On the ground is placed a loose beam, having in the middle a piece of iron with a smooth hole in it, which, however, does not pass through the beam. The hole is made to receive the gudgeon of a perpendicular axle, which proceeds up to the mill-stone, and this axle supplies the place of a crown wheel and spindle. To the upper end of the axle is fixed a round rod of iron, which passes through the lower stone, and which supports the iron cross that bears the upper mill-stone. At the lower end of the axle there are eight leaves or boards mortised into it, about 18 inches in length, a foot in breadth, and from 1 to $1\frac{1}{4}$ inch in thickness. These leaves, which perform the part of a water-wheel, do not stand exactly in a perpendicular, but a somewhat oblique direction, so as to turn their flat sides a little up towards the water, which falls upon them; and the spout, which must give the water a sudden fall, is placed with its lower end close to these leaves. From one end of the beam lying on the ground, which supports the axle and the upper mill-stone, a piece of wood rises in a perpendicular direction towards the mill-work, where it rests on wedges; and by pushing in or drawing out these wedges, the upper stone can be raised up or lowered at pleasure. The mill-stone makes 100 revolutions in a minute; but as the stones in general are small, and have no furrows in them, they grind slowly, and are not well calculated for the preparation of grits or barley. The erection of a mill of this kind costs about 50 dollars" (p. 293).

I have been careful to transcribe the whole passage, as it might be held to be perhaps a fairly complete description of the Shetland mill, instead of being, as it is, of that of Feroe.

Iceland.—In Iceland there is little or no native grain. Had it been otherwise, we should doubtless have found the primitive mill in

operation there also, and occupying a place in the native literature. The *Grotta Songr*, or mill song, must be understood as referring to the hand-mill or quern. It is one of the most ancient of the Norse lays, part of the Edda circle. Fenia and Menia, the spæwifes who were set to work the mill in Frodi's palace, sung—*Leggiom lúdra, lettom steinom* (Let us fit the bin [Shetland, *ludr* or meal-house], let us lighten the stones). As the catastrophe approaches—

Molo meyjar, megins kostódo ;
 Vóro ungar i iætun-modi
 Stukko stórar stedr frá lúdri
 Iarnar fiardar
 Skulfo skap-tré, skautz lúdr ofan :
 Hraut in hæfgi hallr sundr i tvau.

(The maids ground on, putting forth all their strength ; the young maids were in giant fury. The high props flew off the bin. The shaft-tree shivered, the bin shot down, the massy mill-stone rent in twain).—*Corpus Poeticum Boreale*, vol. i. pp. 184-188.

Sweden.—I am assured by Major Alf Björkman, director of the *Tekniske Skole*, or School of Arts, in Stockholm, that the primitive mill, with horizontal wheel, is quite well known in Sweden, though no accurate description of it, or illustrative drawings, are available.

Denmark.—Professor Stephens of Copenhagen, after consulting reliable authorities, informs me that the horizontal mill in question is wholly unknown in Denmark.

THE SHETLAND MILL—WHENCE DERIVED ?

The close resemblance of the Shetland mill to that of Norway and the Feroe Isles, and the continuance of these primitive mills in remote districts of Norway, and also of Sweden, to the present day, would give countenance to the conjecture that it was derived from Scandinavia, as was suggested two centuries ago in the Irish manuscript of Montgomery, 1698, previously quoted. Certainly the survival of these mills to the present generation in the north of Scotland, and to comparatively recent times in Ireland and the Isle of Man, all familiar districts to the roving

Norseman, strengthens rather than impairs that theory. The comparison given on p. 279 *ante* of the names of different parts of the mill, some of which are almost identical in Shetland and in Norway, is also still further corroborative. But though all this cannot prove that the horizontal mill of Shetland is necessarily of Norwegian origin, it establishes this much, that if not introduced into Shetland direct from Norway, it was in existence in both countries at an early period when one language was common to both. The mill in the one case must therefore either have been derived from the other, or in both cases it must have been derived from a common ancestry. The mill, as we now have it in Shetland, may therefore not only date from the days of Harald of the Fairhair (ninth century), as Hibbert casually suggested, but its essential principle, the horizontal water-wheel—the first effort in mechanics beyond the hand-mill—may have been reached, and the names been conferred at a much earlier period in the history of the Teutonic peoples. These original names (like the mill structures and their simple machinery) have almost everywhere disappeared, and we can now only find a few fugitive relics of them in out-of-the-way corners in Shetland and in Norway, many of them having doubtless undergone more or less mutation in form, or been altogether superseded by new names.

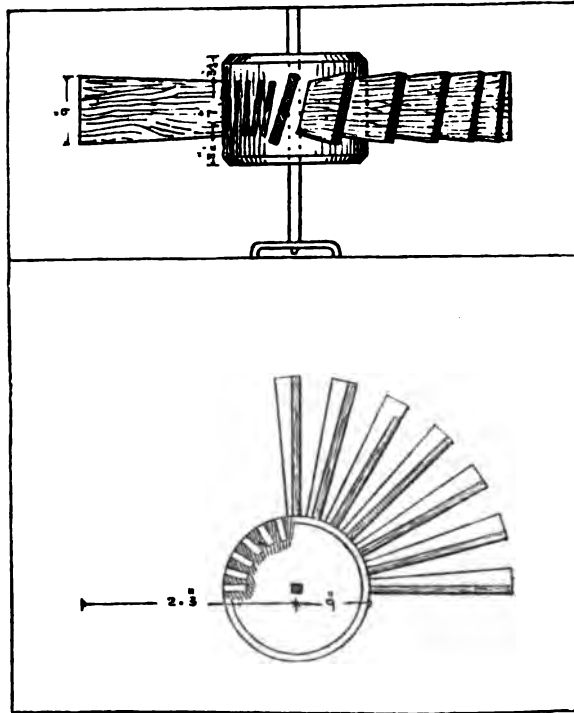
But the probability is that the horizontal mill may derive its origin from a point still more remote than the historic period of the Teutons in Europe, and from sources more near to the primal seats of the Indo-European race. Niebuhr states that he did not see either water mills or wind mills in all Arabia,¹ but I am informed that the horizontal mill is common in Persia at the present day. Mr J. Romilly Allen, Rhind Lecturer in Archæology, tells me that he has seen such mills at work in that country, and the following drawing executed by him shows the resemblance to the working apparatus of the ordinary Shetland mill (figs. 15, 16).

The Praying Machine of Thibet is, I believe, of similar construction.

Horizontal mills are, or about the middle of last century were, common also in Syria:—"Those which I saw on Mount Lebanon and

¹ *Beschreibung von Arabien*, p. 217, quoted by Beckmann.

Mount Carmel have a great resemblance to those which are found in many parts of Italy. They are exceedingly simple, and cost very little. The mill-stone and the wheel are fastened to the same axis. The wheel, if it can be so called, consists of eight hollow boards, shaped like a



Figs. 15, 16. Horizontal Mill-Wheel—Persia.

shovel, placed across the axis. When the water falls with violence upon these boards it turns them round and puts in motion the mill-stone over which the corn is poured" (Darvieux, *Merkwürdige nachrichten von seinen Reisen*, part iii., Copenhagen and Leipsic, 1754, Beckmann).

Darvieux's references here are sufficient evidences of the existence,

in his day, of the horizontal mill in Syria and in Italy. I have not observed it in the latter country, and have not had access to any corroborating authority of the present day.¹ It is clear, from accounts given by Vitruvius and others, that water mills were in use in the time of Augustus, but it is not certain that these were of the kind in question, working horizontally. The horizontal principle in another form was, however, well known to the Roman people in the first century, as is attested by the singular hand-mills which stand in the disinterred baker's shop in Pompeii. The development of water-mills from classical times is exhaustively discussed by Professor Beckmann of Göttingen in his *History of Inventions*, published in English in 1797. But it is doubtful whether this laborious investigator had any clear idea of the primitive form of horizontal mill, almost the sole survival of which we have seen at work at the present day in Shetland. And though, in Europe, it is in Shetland, and almost in Shetland only, that we find it in active operation, it has, I think, been shown conclusively that it has not in the past been peculiar to Shetland, but that it has been known from an early period, and over a widespread area, not only in Europe, but in Asia as well; and that it may indeed be regarded as a significant illustration of the tendency to a uniform evolution in the phenomena of civilisation, under given conditions.

I cannot conclude this paper without expressing my indebtedness to Mr John Romilly Allen, C.E., Rhind Lecturer; Mr James M. Goudie of Montfield, Lerwick; Mr D. William Kemp, Vice-President of the Royal Scottish Society of Arts; and Mr J. Russell Walker, F.S.A. Scot., for invaluable aid in its preparation.

¹ A writer in the *Scotsman*, of date 24th August of the present year, in giving an account of a visit to the old Roman Quarries of Carrara, remarks:—"By-and-bye our road struck the level of the river, and we inspected one or two primitive meal mills. They had horizontal wheels, such as we have seen in use in some parts of Shetland."

V.

AN ATTEMPT TO DECIPHER AND EXPLAIN THE INSCRIPTIONS ON
THE NEWTON STONE. BY THE RIGHT REV. CHARLES GRAVES, D.D.,
BISHOP OF LIMERICK.

In offering for the consideration of the Society of Antiquaries of Scotland a fresh attempt to decipher and explain the inscriptions on the famous Newton Stone, I am conscious that I expose myself to the charge of a twofold presumption. By that act I appear to pronounce an unfavourable judgment on the previous essays of eminent scholars, and to intimate my belief that I have solved the problem which has baffled their learning and ingenuity. If I cannot altogether acquit myself of this charge, I may plead in extenuation that the great diversity of the methods employed, and of the results arrived at by those who have already dealt with this subject, suggests the notion that they have been looking for truth in wrong directions, and that the field of inquiry is therefore still as open as it was at first.

As regards my own attempt, I only claim for it the candid examination of antiquaries. They will, I think, admit that my method of investigation proceeds on what look like common sense principles, and leads to results which are recommended for acceptance by their verisimilitude. It will be observed that of the characters which appear upon the stone there are a few of which I have not attempted in this communication to determine the power. My explanation of the inscriptions is therefore confessedly incomplete, yet not so incomplete as to warrant me in withholding it. Should circumstances enable me to examine the monument, or good casts of it, I would endeavour to complete what I have done. Meanwhile I may venture to hope that I have succeeded in ascertaining the name of the person whom the monument was intended to commemorate, the actual year of his death, and the language in which the mystic legend on the face of the stone is written. These points being settled, the few remaining steps of the investigation will be made without much difficulty.

This monument presents two inscriptions—one in the Ogham character

which I shall call inscription A, running vertically down the side of the stone, and then turning upwards; the other, consisting of six horizontal lines of letters traced rather rudely and irregularly on its face. I call this inscription B.

In dealing with the two, I set out with the following assumptions, which are no doubt arbitrary. But it will be admitted that they have more or less antecedent reasonableness. They will be justified in the end if the results to which they lead are consistent with what we know from other sources to be quite or nearly certain.

1. That the Ogham characters in A are to be transliterated by the key ordinarily used in deciphering Irish and Welsh Oghams.

2. That the inscriptions A and B are to some extent equivalent in signification. In support of this assumption we may refer to several bilingual Ogham monuments in Wales.

3. That the characters in B are non-Semitic. It seems probable that they were such as were known in Scotland in early times to Picts, Britons, Scots, Angles or Northmen.

4. That the characters in B, which resemble letters in the Greek and Latin alphabets, are to be taken for what they appear to be; e.g., the O, C, T, of the inscription to stand for those letters in the Latin alphabet, the γ and λ to stand for the Greek γ and λ .

5. That the end of each line in B coincides with the end of a word or name. The irregularity in the length of the lines renders this highly probable.

6. That A commences with a proper name. This is the case in almost all the Irish Oghams.

The significance of Ogham characters depends upon the position of each stroke with reference either to a medial line (*fleasc*) traced on the surface of the stone, or to an edge along which two of its faces meet. In the case of Irish and Welsh Oghams, I know of only a very few instances in which a medial line was used. The practice seems to have been more frequent in Scotland. In the Ogham on this Newton monument it is only the last five characters which are referred to a *fleasc* cut upon the face of the stone; the greater part of the inscription being carried over a rough portion of the surface, where there was no

defined edge to guide the Ogham-graver. Some difficulty arises thus in the transliteration. But I think I have correctly determined the power of each character by considering its position with relation to those which immediately precede and follow it.

Let us now undertake the process of deciphering. Beginning with

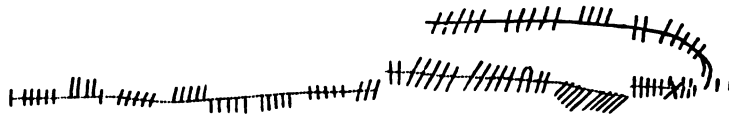


Fig. 1. Ogham Inscription, Newton Stone.

the Ogham, on the principle of proceeding from the less to the more obscure, and using the ordinary key, I read it thus:—

AIDDAI CUNNING ORRKONN IP [.....] ROSII.

There may be reason to doubt whether this inscription begins with an A, that is, with a single short stroke before the group of five short ones which denote the vowel I. But I observe that antiquaries who appear to have examined casts and photographs of this monument with particular care, have expressed an opinion in favour of the existence of this A stroke. It might escape observation, or it may have been from the first only faintly marked, as its place just coincides with a natural indentation in the stone.

About the two Ds which follow no question can be raised. In Ogham inscriptions the practice of doubling consonants is not uncommon, particularly in those found in Scotland. This appears sometimes to be done without any obvious reason. But there are cases in which such duplication is used for the purpose of indicating the modification of the sound of a consonant. For instance, TT is put for TH, CC for CH, BB for P. I regard DD here as equivalent to DH.

Between the second AI and the Q or CU, there is a little space left, as if to separate two words. But I see no attempt at regular interpunctuation, such as is shown in the Bressay Ogham.

The doubling of N is common, particularly at the end of words or

names. After the NN comes what appears to be a third N. But a straight line drawn through the right hand extremities of the strokes forming the first and second Ns seems to pass through the middle points of the next group of five strokes. I therefore read it as L. A vowel or diphthong is required here.

The symbol standing for NG, three oblique strokes, is of rare occurrence.

R is frequently doubled. After RR comes // , an Ogham G, modified by a curved line connecting the tops of the two oblique strokes which stand for it. I take this modified G to denote the closely related K, which had no symbol to represent it in the Ogham alphabet.

The remaining part of the Ogham inscription, including a blank space between brackets, is so ill-defined, or represented so variously in the drawings or photographs which I have had access to, that I abstain for the present from offering my reading of it. However, I have carried the transliteration of the Ogham inscription far enough to warrant me in asserting that it gives us the name of AIDD (Aedh), CUNNING, King or Earl of the Orkneys. (Note A.)

Helped by what we have learned from the Ogham, we may now proceed to the transliteration of the inscription B. We observe that its first line, B. i., consists of four letters, two of one kind and two of another. As a matter of probability, the decipherer would say that the character in the second and third places is more likely to be a consonant than a vowel or a diphthong. As it is like T and D, and as we have in this inscription other Ts, I take it to be D. And this conjecture is supported by comparison with the Ogham which begins with a vowel or diphthong followed certainly by two Ds. Hence, if the four letters in B. i. constitute a word or name, B. i. 1 and B. i. 4 must be a vowel or diphthong; and as B. i. 1 is like E, or the rune which stands for Æ , we may read the line B. i. as ÆDDÆ or EDDE . Consonants were frequently doubled in other kinds of writing besides Ogham, sometimes with and sometimes without any apparent reason. The consonants D and L were doubled in Welsh to stand for sounds cognate with those represented by the single letters; and GG represented the sound NG in more languages than one. (Note B.)

Passing now to the next line B. ii., we have B. ii. 1 = E or Æ or perhaps F. B. ii. 2 = U; B. ii. 3 = R.

To prove this last equivalence, we have the inscription described and

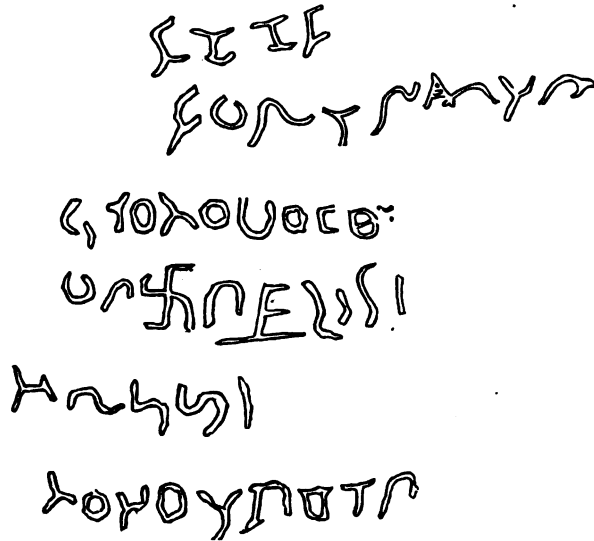


Fig. 2. Inscription—Newton Stone.

figured in Stuart's *Sculptured Stones of Scotland*, vol. ii. p. 67, and plate cxx.:—"At this place (Friarscarse) which is in the parish of Dunscore, Dumfriesshire, are several mutilated fragments of pillars with dressed



Fig. 3. Inscription on Pedestal of Cross, Lauchmoor.

pedestals. Of these the monument here represented is said to have been removed from a neighbouring site by Mr James Riddell of Glen Riddell, who was a collector of relics, towards the end of the last

century. On the stem of a rude cross, and beneath it in modern letters, the word LAUCHMOOR. On the top of the pedestal an inscription is cut, the first part of which seems to read *Ora pro anima*. . . . The cutting of the letters has probably been sharpened, and doubts have consequently been entertained as to the age and authenticity of the inscription. It is probably genuine, but the character of the letters is unusual." (Note C.)

We also have \mathcal{N} as the fundamental element in the Tironian Notes standing for R. It is plainly derived from the Latin R in the process of making writing cursive by getting rid of angles. The transition from R to \mathcal{N} is easy through one or two intermediate stages.

B. ii. 4=T; B. ii. 5=R. After three consonants we have reason to expect a vowel. As it is not A, E, O or U, we may presume that B. ii. 6=I. About the next character we may feel some doubt; but I suspect B. ii. 7=H. B. ii. 8=T. B. ii. 9 is either R or N. Thus the second line B. ii. will read,

$$\begin{matrix} \text{E} \\ \text{F} \end{matrix} \text{URTRI}[\text{H}]\text{T} \begin{matrix} \text{N} \\ \text{R} \end{matrix}.$$

This is probably equivalent in meaning to the CUNNING of the Ogham, either as a compound of FUR=FOR, with TRIHTN or DRIHTN=DROTTIN, having the signification *Chief Lord*; or as a compound of EORT with RIHTR, so as to form a word meaning *terræ dominus*. The Anglo-Saxon elements I have offered are to be replaced by Norse ones. But these are guesses. I must leave the word B. ii. to be dealt with by scholars familiar with the different dialects of the old Scandinavian and German languages. Such a prefix as FOR assumes many different forms; and T, TH, D, and DH are interchangeable to a great extent.

The Lauchmoor inscription gives us A for B. iii. 1. B. iii. 2=T. B. iii. 3=O. B. iii. 4=L, the Greek λ . B. iii. 5=O. B. iii. 6=U. B. iii. 7=O. B. iii. 8=C. I have formed no decided opinion as to the power of the character B. iii. 9, the last in this line. It stands for O on the St Vigean's Stone. Perhaps the transverse stroke was intended

to cancel it. And the OC may have been the conjunction meaning *and*. The third line of B is therefore to be read

ATOLOUOC[?].

Here I think we may recognise the name of Athole, variously spelt in MSS. Athfhotla, Athochlach, Atfoithle, Adtheodle. In Icelandic Atjökla.

The fourth line B. iv. seems to read as URKNEYRI. To the Swastika, the third letter in it, I assign the power of K. Professor Stephens, in his work on Runic Monuments, makes mention, vol. i. p. 144, of bracteates on which the G Rune has this form. In Runic inscriptions, G is commonly written as a modified K (Stunginn K). Here, as in the Ogham inscription on the same monument, K seems to be represented by a modified G, the Ogham ORRKONN answering to the URKNEYRI.

I do not pretend to any thing like certainty in reading the fifth line, B. v. The second, fourth, and fifth characters I represent by R, S, and I. The first, if not a vowel or a diphthong, might be B, F, H, or P. Comparing this line with the last part of the Ogham, I am inclined to regard the third character as representing some diphthong. The line would then stand thus :—

[]R[]SI,

at present I offer no interpretation of it. (Note D.)

The last line seems to read LOGOTRIOTR, without doubt the Icelandic *Lagaþriotr*, *despiser or transgressor of the laws*. The substitution of O for A is common, according to Professor Stephens, in old Scandinavian dialects (p. 33). He also gives instances of the use of T in place of þ, as in FATRAN for FAþRAN.

From what follows it will appear that I have good grounds for asserting that the reading of this word almost puts the stamp of certainty upon my reading and interpretation of the inscription B.

Though I have confessed my inability absolutely to determine the powers of some characters, and the meanings of some words in these inscriptions, I desire to state the results at which I think I have arrived.

They are these:—That the Newton monument is a bilingual one, exhibiting two inscriptions, alike in their purport, one being in a Celtic or Pictish, the other in an old Norse dialect, commemorating the death of a king or chief, who is declared to have been a *despiser of the laws*.

I now proceed to inquire whether historical documents enable us to confirm and throw further light upon these results. The EDD or ÆDD of the Norse inscription answers to the AIDD of the Ogham one, and we are not rash in asserting that these represent the Celtic AEDH. A reference to any *Index nominum* will show that it was a name in very common use in Ireland. Spelt as *Aed*, *Aedh*, *Aodh*, or Latinised as *Aidus*, it was borne by a score of kings. But I know of only one Scottish monarch to whom it belonged. This was Aedh, son of Kenneth M'Alpin, the fourth in the Catalogue of Kings, who though they were Scots by race were called kings of the Picts. We gather from the documents printed by Mr Skene, that after reigning for a single year he was put to death, A.D. 878, by some of his own subjects (*sociis*) in *civitate Nruriu* (Inverury?), or slain by Grig, son of Dungal, at Strath-alyn. According to some authorities, he was buried at Iona. His death seems to have been the consequence of dissensions between the Scotch and Pictish elements in his kingdom (*see* Skene, pp. 8 and 151). He was the last of the so-called Pictish kings. But his throne was afterwards occupied by his son Constantine, on the expulsion of Grig and Eochaid. His name appears in the Chronicles in many different forms—*Aed*, *Aethus*, *Athe*, *Edh*, *Hed*, *Heth*. (Note E.)

I quote from Bellenden's translation a portion of the chapter in which Boece treats of the character and acts of this king. Whatever may be thought of the authority of St Berchan's so-called prophecies, or of Boece's history, it is remarkable that they both attribute to Aedh qualities in accordance with the epithet Despiser of the Laws. They probably had manuscript or legendary materials more full of details than the brief notices contained in the Annals:—

"The residew of Scottis quhilkis eschapit fra this unhappy battall, convenit at Scone, and maid Ethus King. . . .

"Ane comite was sene with firie bemis, rising afore none, and schane, all the moneth of Aprile. . . .

"It is said this prince was sa swift that he nicht tak ane hert or ane hound be force of speed: nochtheless, quhatsumevir giftis of nature followit him, he apperit richt unabil to govern the realm; for, quhen he nicht have recoverit, with sober besines, Fif and Louthiane with othir landis tane fra Scottis be injure of Inglismen and Britonis, he tuk na regard thair of, havand mair sicht to his lust, than ony common weil of the realm, as the samin suld not have bene reformat to ane better chance. He servit his unbridillit lust but ony respect to civil or religiis maneris; and thocht he was richt agil, and deliver of body, with mony othir giftis of God and Nature, he abusit them sa, that nathing semit him in his governance. The noblis, knowing his corruppit maneris noisum to the common weill, and abill to gener displeseir amang the pepil, that the realm suld not cum to mair affliction be his misgovernance, thay maid ane quiet convention amang thameself, to take the king; and to that fine, that thair intencion suld not be divulgat afore it come to effect, they come haistely on him quhen he was at the huntis, in the wod of Calidon; and tuk him, be force of armit men, to prison quhare he deceissit, the thrid day efter, for melancoly in the secound yeir of his regne; fra the incarnation, DCCCLXXVI yeris."—Hector Boece, *Chron. of Scot.*, book x. chap. 18.

My next quotation shall be from the version of St Berchan's prophecies, given by Mr Skene (pp. 86, 87).

"Another king shall possess it,
Little of gain is his portion.
Woe to Alban from that time out,
Whose name shall be Dasachtach.

Though short he shall be over Alban,
There shall not be a highway without robbery.
Woe to Alban in subjection to him,
Woe its books, woe its testaments.

Nine years to him as a king,
I shall relate to you, the tale was true,
He died without bell, without communion,
In the evening in a dangerous pass."

Though the name of Aedh is not mentioned in these stanzas, it is not

improbable that they refer to him, as they come between passages referring to Constantine his predecessor, and Eochaid, son of Run, who succeeded him, reigning along with Grig, son of Dungal. They describe a state of social anarchy in Alban during this king's reign, and intimate that he died a sudden and violent death without partaking of the last rites of the Church. (Note F.)

The statement that his reign over Alban should be short is inconsistent with the prophecy that he should be nine years a king. Instead of ix we may suppose that ii was written in the last stanza. In the Irish and Pictish additions to the *Historia Britonum* we have *Aed filius Cinaeda ii annis regnavit*.

The death of Aedh is recorded in the *Annals of Ulster* at the year 877. It is there stated that in the same year occurred the death of Ruaidri, son of Morminn, and an eclipse of the moon on the Ides of October. The *Annales Cambriæ* also assign 877 as the date of Ruaidri's death. But the *Annals of Ulster* are known to be antedated here by one year; and we learn from "*l'Art de Vérifier les Dates*" that this eclipse took place in 878. This, then, is the true date of Aedh's death.

In testing the correctness of my conclusion as to the identification of the *ÆDDÆ* of the monument with the Pictish king Aedh, we are bound to consider the original site of the Newton Stone, and the place where he is said to have been slain. I do not say the place where he was buried, for the monument may have been merely a memorial stone, like the "stone of blood between two glens," marking the spot where, according to St Berchan's prophecy, Grig, son of Kenneth, son of Dubh, was destined to meet his fate (Skene, p. 98). In the Pictish Chronicle it is said of Aedh, *in civitate Nrurim est occisus*. Johnstone, in his *Antiquitates Celto-Normannicæ*, conjectures that this must have been Inverurie. Certainly the word, as represented in the facsimile given by Mr Skene, is rather doubtful; it seems to end with *uriu*, and may have commenced with an abbreviation of Inver.

Stuart (*Sculptured Stones of Scotland*, vol. i. p. 35), in his notices of plates cxiii. and cxiv., representing monuments existing at Inverurie, quotes the following from Chalmers's *Caledonia*, vol. i. p. 331:—"Another mound called the Conyng Hillock, near to the present manse,

probably covers the ashes of Eth of the swift foot, a Pictish chief, who is said to have been buried at Inverurie in the year 881." The Eth here named is beyond all doubt identified with the Pictish king Aedh by the epithet "of the swift foot," to which, if we may believe Boece, he was entitled; whilst the designation of his sepulchral mound as the Conyng Hillock seems to identify him with the Aiddai Cuning named in the Ogham inscription.

The later Chronicles given by Mr Skene, all of them apparently derived from a common source, assert that Aedh was *interfectus in bello in Strathalan et sepultus in Iona*.

Lord Aberdeen, in his letter to Dr Stuart, dated Sept. 10, 1855, says that the Newton Stone, before its removal to the place where it now stands, was situated in a fir plantation a few paces distant from the high road, and near to the Pitmachie turnpike.

The conclusions to which I have been led may be thus recapitulated :—

1. The two inscriptions on the Newton Stone exhibit the name AIDDAI or ÆDDÆ as that of the person commemorated by it.

2. This name appears to be equivalent to the very common Celtic name AEDH.

3. This AIDDAI or AEDH was a King or Earl (CUNNING in the Ogham inscription),

4. A Pictish Sovereign, King or Earl of the Orkneys, if I read the inscriptions aright,

5. Who was declared by the inscription to be LOGOPRIOTR, a despiser of the laws. It is to be noticed as a remarkable confirmation of this reading that LAGABÆTR, amender of the laws, was the agnomen of Magnus Haconsson, King of Norway.

6. There appears to have been but one Pictish king of this name, Aedh, son of Kenneth M'Alpin, who after a reign of one year was put to death A.D. 878 by some of his subjects, having provoked them to rebel by his disregard of the interests and laws of his kingdom. He was celebrated for his fleetness of foot (Hector Boece, lib. x. cap. xviii.) (Note G.)

7. According to the Pictish Chronicle, *in civitate Nrurim est occisus*.

8. The Newton Stone originally stood at no great distance from Inverurie, marking probably the spot where Aedh was slain.

9. A mound, called the *Conyng* hillock, near to the present manse, was believed by Chalmers to cover the ashes of Eth of the swift foot (*Caledonia*, vol. i. p. 381).

I am aware that doubts may be raised as to whether Aedh, the Pictish king, who died A.D. 878, could at that time have been properly called King or Earl of the Orkneys; for the contests carried on between Harald Harfagr and his Earls dated from 872. But for some years later the condition of those islands seems to have been very unsettled, and the King of the Picts may have been styled King or Earl of the Orkneys, after he had ceased to be so *de facto*. They had been under Pictish rule at an early period. (Note H.)

It may appear strange to some, that a monument like the Newton Stone should record a condemnation of the person commemorated. As I believe that the Ogham character was intended to be cryptic, intelligible only to the initiated, it would not surprise me if we found here some term implying disparagement. M^cCurtin, a learned Irish grammarian, writing more than 150 years ago, tells us that "the Irish antiquaries have preserved this Ogham in particular (the *Ogham craobh*) as a piece of the greatest value in all their antiquity. And it was penal for any but those that were sworn antiquaries either to study or use the same. For in these characters those sworn antiquaries wrote all the evil actions and other vicious practices of their monarchs and great personages, both male and female, that it should not be known to any but themselves and their successors, being sworn antiquaries as aforesaid" (M^cCurtin's *English-Irish Dictionary*, Paris, 1732, p. 714). Perhaps we may find some such epithet or agnomen at the end of the Newton Ogham. And I cannot help suspecting that the person who denounced Aedh as a despiser of the laws, intentionally veiled the adverse judgment under the disguise of a recondite character invented for the occasion. He must have had some knowledge, enabling him to mix runes with letters belonging to the Greek and Latin alphabets; and doubtless there was in the ninth century no lack of ecclesiastics in Scotland who could have done this. At a certain period in the develop-

ment of civilisation, this was a common exercise of an ingenuity which was mistaken for learning. Professor Stephens very properly denounces the "barbarous and fanciful alphabets for secret writing, fabricated so largely in the middle age."

I have abstained from criticising the transliterations and interpretations offered by those who have preceded me in discussing these inscriptions. I doubt whether such a task would be in any way profitable. To me it would certainly be an ungrateful one; for I have an aversion to anything that approaches to a controversial treatment of literary or scientific questions. I put forward the conclusions stated in this paper in the belief that they deserve consideration; and I shall be ready to yield to the force of objections which appear to be fatal. My results, arrived at before I knew what had been done by others, were shown in the year 1871 to Mr Eiríkr Magnússon, who encouraged me in the belief that I had correctly read the non-Oghamic inscription, and ascertained the language in which it was written. If I refrained from publishing them at that time, it was because I felt that my work was incomplete. And so it still remains to a certain extent. But if my line of inquiry has been rightly chosen, and properly followed up, the truth of my conclusions, so far as they go, will appear in their own light. Success in deciphering is generally proved by internal evidence, by the reasonableness of the results arrived at.

Note A.

This word *Cunning* deserves notice. It is essentially Teutonic. Identical in meaning, and philologically cognate with the English word *King*, it is found with slight variations of form in almost all the northern languages, as *Cyng*, *Cyning*, *Kuning*, *Chuning*, *Kuining*, *Konning*, *Köning*, *Koning*, *Konink*, *Keuning*, *Konángr*, &c. But it does not appear to have been a common noun, with the signification *King*, in the old Irish Celtic. The word which stood in that language for *King* was *Rígh*. It is true that *Conaing* was a proper name in very general use in Ireland. In the Index to the Annals of the Four Masters, we find a list of no less than twenty-five persons who bore it. But where did it come from? Probably from the Scandinavian Vikings, who visited and plundered the coasts of Ireland long before the end of the eighth century, usually assigned as the date of their first invasion. In the Annals of the Four Masters at the year A.M. 3066 (*Anno Mundi*=5198 B.C.), we find the

following entry :—"The demolition of the tower of Conainn in this year by the race of Neimhidh against Conainn, son of Faebhar, and the Fomorians in general, in revenge for all the oppression they had inflicted upon them [the race of Neimhedh], as is evident from the chronicle which is called *Leabhar Gabhala*; and they nearly all mutually fell by each other; thirty persons alone of the race of Neimhidh escaped to different quarters of the world, and they came to Ireland some time after as Firbolgs."

Dr O'Donovan appends the following note on the words "tower of Conainn," occurring in the text just quoted :—" *Tor-Conainn*, called *Tor-Conaing* by Keating, and in the more ancient copies of the *Leabhar Gabhala*, where the destruction of it is given at full length. It was situated on Tory Island, off the north-west coast of Donegal. There is no tradition of this *Conainn* or *Conaing* on Tory Island at present. But there are most curious traditions of *Balor*. Giraldus Cambrensis call the Fomorians '*Gygantes (quibus tunc temporis abundabat insula,*' and '*pyrati qui Hiberniam graviter depopulari consueverant.*' In the Annals of Clonmacnoise, as translated by Connell Mageoghan, it is said that 'these Ffomores were a sept descended from Cham the sonne of Noeh; that they lived by pyracie and spoile of other nations, and were in those days very troublesome to the whole world.' . . . O'Flaherty thinks that they were the inhabitants of Denmark, Norway, Finland, &c. See *Ogygia*, part iii. c. 56, p. 303." Most of the Irish writers, like Mageoghan, have asserted that the Fomorians were Africans. O'Flaherty was not far from the truth when he expressed the opinion quoted above. He held that Fomorian was equivalent to Lochlannach. In this view I cannot agree. If these names were identical in signification, why should the former have been used only occasionally, and apparently for the purpose of denoting the people designated by it as a peculiar race? I have always maintained that the Fomorians were Pomeranians.

If it were safe to build upon so narrow a foundation as is furnished by the occurrence in the Ogham inscription of this word *Cunning*, used as a common noun, one might proceed to argue, or rather speculate thus :—The inscription itself is not in the Gaelic or old Irish language, and if so is probably in Pictish, as the monument stands in Pictland, and commemorates a Pictish king. That being so, we might expect to discover more remains of the Pictish language in the Scotch Oghams, when they are subjected to a careful analysis. And conversely, if in any other way we should find our small stock of Pictish vocables increased, we should be helped to decipher the Scotch Oghams, which are very unlike those of Ireland and Wales, and more enigmatical. If *Cunning* be a common noun meaning *King*, we might expect to meet with it as an element in topographical names. It appears in Cunningsburgh in Shetland, like Königsberg, Kingsborough, Kingstown, &c.

Note B.

Names or words with such a sequence of letters are common, such as ACCA, Bishop of Hexham ; OTTO, &c. Compare ÆDDI, better known as Stephen the Presbyter, the biographer of Wilfrid (A.D. 720). His name was Latinised as EDDIUS.

Note C.

Dr Stuart appears to have felt some doubt as to the reading of the Lauchmoor inscription. He only gives the first three words—*Ora pro anima*. Hübner, in his *Inscriptiones Britannicæ Christianæ*, strangely misreads the last two. The inscription runs thus :—*Ora pro anima Comerchie de Lauch*.

Note D.

Perhaps I ought to offer my provisional conjectures, such as they are, with respect to the fifth line of the Inscription B, and the concluding portion of the Ogham which I believe to be equivalent to it, or nearly so. In the first place, I suspect that they both contain some form of Ross, the name of the district which adjoined Moray, and along with it formed one of the provinces into which Scotland north of the Firths of Forth and Clyde was divided. And further, I am inclined to compare the IP... of the Ogham with the IPE which appears in the St Vigean's Monument. I take the last two characters of the Ogham inscription to be Is, though they certainly appear to be Rs. On the other hand, the first character on the *feasc*, as it precedes a vowel, is more likely to be a consonant, though it appears to be an I. In the Scotch Oghams, vowels and consonants, having the same number of strokes, are not unfrequently interchanged.

Note E.

I assume, and not without reason, that the Æ in ÆDH, the AI in AIDUS, and the E in EDH and EDHUS, are phonetically equivalent.

Note F.

In stating my belief that these stanzas referred to Aedh, I was guided by the indications furnished by Mr Skene in his notes to the Prophecy of St Berchan. But the use of the epithet *Dasachtach* warns me that I am not on sure ground. It is applied in the Synchronisms of Flann Mainistreach to Donald, the son of Constantine M'Kenneth, who is represented there as having been the successor of Grig. The author of the Duan Albanach makes no mention of Grig or Eochaid, perhaps regarding them as usurpers. As the name of Aedh occurs in all the lists, it seems strange that the pseudo-Berchan should have failed to mention him, though he had the advantage of prophesying after the event.

Note G.

Aedh is called *albipes* in the *Chronicon Elegiacum* (Skene, p. 178). This is possibly a mistake for *alipes*, answering to the *agnomen* "of the swift foot," mentioned above. In the Duan Albanach he is called *Aodh fhionnscothach*, of the white flowers. But *fhionnscothach* may be a corrupt reading of *fhionncosach*, fleet-footed.

Note H.

Sigurd, the first Earl of Orkney [*circa* A.D. 872], took part in the invasion of the northern part of the mainland of Scotland, including Caithness, Sutherland, Ross, and Moray. After his death Thorstein, the Red, ruled over those districts; and so late as in the twelfth century we find that Harold, son of Maddad, Earl of Athole, became joint Earl of Orkney in place of Paul, who was his mother's brother. There is nothing strange, therefore, in finding Athole and the Orkney smentioned together as under the rule of the same Cunning.

MONDAY, 14th June 1886.

R. W. COCHRAN-PATRICK, LL.D., in the Chair.

A Ballot having been taken, the following Gentlemen were duly elected Fellows:—

JAMES CURRIE, junior, B.A. Cantab., Trinity Cottage, Ferry Road.

JOHN M. HOWDEN, C.A., 3 Dean Park Crescent.

The following Donations to the Museum and Library were laid on the table, and thanks voted to the Donors:—

- (1) By WILLIAM DUNCAN, Burnside of Airlie, through JAMES DAVIDSON, F.S.A. Scot., Solicitor, Kirriemuir.

Flanged Celt or Palstave of bronze, the flanges peaked and slightly bent over, the face of the implement between the flanged part and the cutting edge ornamented with three parallel ridges. The extreme length

of the implement is $5\frac{1}{4}$ inches, and the breadth across the cutting face 2 inches. The butt end is broken off on one side. It was found on Cairnleith Farm, Kingoldrum, Forfarshire.

- (2) By Major ARCHIBALD HUME of Auchendolly, through Sir HERBERT EUSTACE MAXWELL, Bart., M.P., F.S.A. Scot.

Crescent-shaped Pendant, probably a harness ornament of bronze, with Celtic patterns in *champlevé* enamel, found at Auchendolly, Kirkcudbrightshire. [See the subsequent communication by Sir Herbert Maxwell.]

- (3) By the Representatives of the late JOHN WOTHERSPOON, W.S.

Small Gold Locket in form of a heart, engraved on one side with Forget-me-nots, on the other MY HEART BE TREW, inside a bleeding heart.

- (4) By His Grace The DUKE OF BUCCLEUCH AND QUEENSBERRY.

Urn found in a cist at West Wooden, Eckford, Roxburghshire. [See the subsequent communication by Mr J. G. Winning.]

- (5) By R. W. COCHRAN-PATRICK, LL.D., of Woodside.

Bronze Sword, 26 inches in length, greatest width of blade $2\frac{1}{4}$ inches, broken across in the middle. This heavy broad-bladed sword was found in the Island of Skye (*Proceedings*, vol. xiv. p. 96).

Bronze Dagger, 7 inches in length, with two rivets in the handle-plate, found near Gretna, Dumfriesshire.

Leaf-shaped Spear-head, 7 inches in length, the blade unpierced, and without loops or rivet holes in the socket, which projects only about an inch beyond the base of the blade, but seems to have been filed off short. It was found in a moss in the neighbourhood of Stirling.

Flanged Celt of bronze, $5\frac{1}{2}$ inches in length by $2\frac{3}{4}$ inches in greatest width, with slight flanges and stopridge, expanding below to a semi-circular cutting edge, found on the estate of Ladyland, Kilbirnie, Ayrshire.

- (6) By the Right Hon. The EARL OF HOME, through W. FRASER, C.B., LL.D., F.S.A. Scot., the Author.

The Douglas Book. By William Fraser, C.B., LL.D. 4 vols. 4to. Edinburgh, 1885.

- (7) By the MASTER OF THE ROLLS.

Syllabus in English of Rymer's Foedera. Vol. III. Appendix and Index.

- (8) By JOSEPH BAIN, F.S.A. Scot.

Instrument of Seisin in the handwriting of William Bryden, Town-Clerk of Selkirk, in favour of Sir William Crenstoun, *de eodem* in the Stewart-lands, in the lordship of Crailing, 31st May 1508.

- (9) By GEORGE SETON VEITCH, F.S.A. Scot., Paisley.

Bill advertising A Grand Fete in Honour of the Delivery of Europe from the Tyranny of Buonaparte, to be celebrated in Corri's Rooms (Greenside), under the patronage of the Duchess of Roxburghe, &c., &c., 22nd April 1814; with Corri's autograph.

- (10) By the SOCIETY OF ANTIQUARIES, LONDON.

Proceedings of the Society. Second Series, Vol. X.

- (11) By the CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

Archæologia Cambrensis. Fifth Series, Nos. 6-9.

- (12) By the NUMISMATIC SOCIETY.

The Numismatic Chronicle. Third Series, Nos. 17-20.

- (13) By the BRITISH ARCHÆOLOGICAL ASSOCIATION.

The Journal of the British Archæological Association. Vol. XLI.

- (14) By the ARCHÆOLOGICAL INSTITUTE OF GREAT BRITAIN, &c.

The Archæological Journal. Vol. XLII.

(15) By the SOCIETY OF ANTIQUARIES OF NEWCASTLE.
Archæologia Æliana. New Series, Vol. XI.

(16) By the ROYAL ARCHÆOLOGICAL ASSOCIATION OF IRELAND.
Journal of the Royal Historical and Archæological Association of
Ireland. Nos. 60-63.

(17) By the ROYAL IRISH ACADEMY.
Proceedings of the Royal Irish Academy. Series II., Vol. II. No. 6;
Vol. IV. Nos. 3, 4. And Transactions, Vol. XXVIII. Parts 17-20.

(18) By the ROYAL SOCIETY OF NORTHERN ANTIQUARIES, COPENHAGEN.
Aarboger for Nordisk Oldkyndighed og Historie, 1885. Parts 2-4.

(19) By the SOCIETY OF ANTIQUARIES, BONN.
Jahrbucher des Vereins von Alterthumsfreunden. Hefts. 78-80.

(20) By the SOCIETY OF ANTIQUARIES OF ZURICH.
Mittheilungen der Antiquarischen Gessellschaft. Vol. XXI. Parts 5, 6.

(21) By the SMITHSONIAN INSTITUTION, WASHINGTON.
Smithsonian Contributions to Knowledge. Vols. XXIV., XXV.,
and Report for 1883.

(22) By DAVID MACRITCHIE, F.S.A. Scot.
Ancient and Modern Britons. 2 vols. 8vo. London, 1884.
Accounts of the Gypsies of India. Collected and edited by David
Macritchie, Author of *Ancient and Modern Britons*. 8vo. London, 1886.

The following articles, acquired by the Purchase Committee for the
Museum and Library during the present Session, from 30th November
1885, to 6th June 1886, were exhibited :—

1. Four small Arrow-heads of bronze, from Marathon, Greece ; three
of them triply-winged, and the fourth lozenge-shaped, with a socket
extending beyond the blade.

Sling-Bolt of lead, oval, $1\frac{1}{2}$ inches in length.

Fibula of bronze, bow-shaped, probably from Italy.

Thirteen Vases of various forms, from tombs in Greece or Southern Italy.—Part of the late Lady Ruthven's Collection.

2. Polished Adze of jadeite, $13\frac{1}{2}$ inches in length by 3 inches in width, probably from New Guinea.

Adze of black lava, $6\frac{3}{4}$ inches in length, with roughened and rounded tang, from South Pacific.

3. Silver Jetton of Mary Queen of Scots, with shield of France, crowned, impaling Scotland and England quarterly; *rev.*, two crowns and a third of stars, "ALIAMQVE MORATVR, 1560."

4. Patoo-patoo, of basaltic stone, $12\frac{3}{4}$ inches in length, from New Zealand.

5. Gold Torc Armlet, with recurved ends, being one of fourteen found between two stones in a field at Inishowen, county Donegal, Ireland.

Small penannular Gold Ring, found in Ireland.

Two Silver Torc Armlets, with recurved ends, and ornamented with zig-zag and other patterns in chased lines on both sides of the twisted band of silver, found at Rathcormack, county Cork. Silver torcs of this character are of exceedingly rare occurrence, no other instance being yet known in Scotland or Ireland of the twisted fillet, with recurved ends formed in any other metal than gold.

6. Two Weavers' Crusies of tinned iron.

A Sandglass and wrought iron Candle-holder.

Small polished Celt of porphyry, $2\frac{1}{2}$ inches in length by $1\frac{1}{4}$ inches in width across the cutting face, found near Haddington.

7. Rosary of 112 beads, of which 108 are flat sections of a cylinder of bone nearly half an inch in thickness, the outer edge inlaid with small circular stones of various colours, while the remaining four beads, which are placed so as to divide the rosary into three divisions of 27 beads each, are large round beads of red coral. The rosary is ornamented with three tassels of spun silk, plaited in the upper part into cords, on each of which are strong ten quoit-shaped beads of gold. A fourth tassel has been present, but is now indicated by the end of the cord only.

8. Pair of Highland Pistols of steel, by J. Murdoch, Doune, with rounded butts, decorated with engraved ornamentation, and bearing the Mackenzie arms, a stag's head, on an oval plate of silver, and underneath the initials K. M'K.

9. Portions of two penannular Brooches of silver.

Three Beads of glass and amber.

Silver Penny of Cœnwulf, king of Mercia.

Oval Mounting of bronze, probably for a purse.

All found on the farm of Croy, as described in the previous paper by Alexander Ross, F.S.A. Scot., p. 91.

10. Nine Clubs, two Bows and Arrows, four carved Paddles, large wooden Bowl, and Knife, from Polynesia; and wooden Shield and Boomerang, from Australia.

11. Stone Ball of greywacke, $2\frac{3}{4}$ inches diameter, with six circular projecting discs, one broken and two others slightly injured. It was found in a cairn of stones being broken for road metal, near Banff.

12. Polished Celt of serpentine, 6 inches in length by $2\frac{1}{2}$ inches in greatest width across the cutting face, found in Eccles Moor, Berwickshire.

13. Large Spear-head of bronze, 22 inches in length (it must have been originally at least an inch longer), 3 inches wide at the base of the blade, which is rounded and pierced by two loop-like holes on either side of the socket about an inch within the butt of the blade. These holes are protected by projections rising from the blade on the outer side of the holes. The socket extends 5 inches beyond the base of the blade, and is cored for 8 inches, but not perforated for a transverse pin through the shaft. The special variety of form exhibited by this elongated spear-head with the broad thin blade is common to Scotland and Ireland, but rare in both countries. Mr John Evans has described and figured a specimen in his own collection, from Lurgan, county Armagh, Ireland,¹ which is slightly larger, being 24 inches in length and $3\frac{1}{4}$ inches in greatest breadth. The only other Scottish example known is one found on the hill of Rosele, Duffus, Elginshire, now in the Elgin Museum, which measures $19\frac{1}{8}$ inches in length.

¹ *Ancient Bronze Implements, &c., of Britain*, p. 332.

14. Four finely carved Paddles, from the South Pacific.

15. Stone Ball of quartzite, $2\frac{1}{2}$ inches in diameter, with four slightly projecting discs, found at New Keig, Aberdeenshire.

Stone Ball, of a greenish coloured stone, 2 inches in diameter, unornamented, from the neighbourhood of New Keig, Aberdeenshire.

Flint Celt, 8 inches in length, by $2\frac{1}{4}$ inches across the cutting face, found at Smiddyfield, New Keig, parish of Alford, Aberdeenshire.

Two Flint Arrow-heads, also from Aberdeenshire.

16. Three Luckenbooth Brooches of silver, two being heart-shaped and one in form of a crowned heart.

17. Highland Flint-lock Pistol, $11\frac{3}{4}$ inches in length, with brass stock and plain barrel of steel, the stock slightly ornamented with a kind of engraved scroll, and a sprig with leaflets on the under side running from the base of the thick part of the stock to the trigger.

18. Axe of basalt, $6\frac{1}{4}$ inches in length by $2\frac{3}{4}$ inches in breadth across the cutting face, which is ground smooth and polished only for 2 inches above the edge, the rest of the surface to the butt being roughened by picking. It is stated to have been found at the Mill of Coull, Tarland, Aberdeenshire.

Iron Axe, also from Aberdeenshire.

19. Bronze socketed Celt with side loop, $3\frac{1}{4}$ inches in length by $2\frac{1}{2}$ in extreme width across the cutting face, the socket squarish, and about $1\frac{3}{8}$ inches in width.

20. Lower end of a polished Stone Axe of porphyry, $2\frac{1}{2}$ inches in length by $2\frac{1}{2}$ inches in width and 1 inch in greatest thickness, from Berwickshire.

Polished Stone Axe of porphyritic stone, from Renfrewshire, $3\frac{1}{4}$ inches in length by $1\frac{3}{4}$ inches in greatest breadth across the cutting face, and 1 inch in greatest thickness, the side edges ground flat, and a slight chip in the butt.

Roughly chipped Axe of greenstone, $5\frac{1}{4}$ by $2\frac{1}{2}$ inches, said to have been found in Renfrewshire, but probably from North America.

21. Polished Stone Axe of felstone, $6\frac{1}{4}$ inches in length by 3 inches in greatest breadth across the cutting face, and $1\frac{1}{2}$ inches in greatest thickness, oval in section in the middle of its length, but having the side edges ground flat, the butt broken, from Milnegraden, Berwickshire.

Bronze rapier-shaped Blade, $11\frac{1}{2}$ inches in length by 1 inch in greatest breadth at the base of the blade, which throughout the greater part of its length does not exceed $\frac{3}{4}$ inch in breadth, found at Milnegraden, Berwickshire.

Rudely shaped triangular Stone, with a shallow cup-shaped cavity ground in its upper surface, found at Wilton, Hawick.

22. Polished Stone Axe, of porphyritic stone, $4\frac{1}{4}$ inches in length by $2\frac{1}{4}$ inches in greatest breadth across the cutting face, and 1 inch in greatest thickness near the middle of its length, where it is oval in the cross section, and has the side edges slightly ground to a flattened surface, from the neighbourhood of Paisley, Renfrewshire.

23. Polished Stone Axe of greenstone, $4\frac{1}{2}$ inches in length by $2\frac{1}{2}$ inches in greatest breadth across the cutting face, oval in the cross section in the middle of its length, where it measures $1\frac{1}{4}$ inches in thickness, the butt ground flat, from Ellerslie, Renfrewshire.

24. Tripod Ewer of brass, with curved side handle and spout.

25. Collection of Flint Implements, from Glenluce, about 100 in number.

26. Carved Baton and Australian War-Club.

27. Ten Collections of Flint Implements, from Culbin Sands; about 1000 specimens.

28. Smith's British and Roman Antiquities of North Wiltshire. Folio. 1885.

29. Official Year-Book of Scientific Societies. 1886.

30. History of the Discoveries at Cyrene, 1860-61. By Captain R. Murdoch Smith, R.E., and Commander E. A. Porcher, R.N. Folio. 1864.

31. Planche's Cyclopaedia of Costume. Vol. II.

32. Stodart's Scottish Arms, being a collection of Armorial Bearings, A.D. 1370-1678. 2 vols. folio. 1881.

33. Colonel Wood Martin's Lake-Dwellings of Ireland. 8vo. 1886.

34. Plans and Drawings of Brochs, Duns, and other Antiquities in the Hebrides. By Capt. F. W. L. Thomas. 1 vol. folio, and MS. Notes.

35. Slezer's Theatrum Scotiae. Folio. London, 1718.

The following Communications were read :—

I.

NOTES OF LAKE-DWELLINGS IN LOUGH MOURNE, COUNTY ANTRIM,
IRELAND. BY ROBERT MUNRO M.A., M.D., F.S.A. Scot.

On the 30th August 1882 I visited and inspected the remains of two lake-dwellings or crannogs, then exposed in the bed of Lough Mourne, in consequence of its partial drainage by the Belfast Water Commissioners, while in the act of converting its basin into a reservoir to supply their town with a constant supply of pure water. Through the kindness of the chief engineer of these works, Mr L. L. Macassey, I was conducted to the sites of the lake-dwellings by his assistant, Mr Andrew Robinson, who, from the very commencement, had been in daily charge of the extensive operations involved in excavating a tunnel over 1000 yards long, the inner end of which extended some 400 yards into the bed of the lake. Mr Robinson had thus unexceptionable opportunities of becoming acquainted with the antiquarian discoveries to which I now wish to direct the attention of members of this Society; while his skilled knowledge as an engineer and love of antiquarian pursuits rendered him a trustworthy authority on all matters of detail as to the physical conditions bearing on these discoveries. I have pleasure in mentioning this, because it is to him I am indebted for the principal facts here recorded. The notes of my visit and the materials supplied to me by Mr Robinson have lain in my possession for nearly four years, and the delay in publishing them arose, in the first place, from a desire I had to secure for some place of public safety a few important relics which in the course of desultory diggings by outsiders had been found on the lake-dwellings. Regarding one object, viz., an iron socketed celt, which I saw in the possession of the finder, a young lad of the name of M'Donald, I was particularly solicitous that it should be secured for the Belfast Antiquarian Museum before further publicity should be given to the investigations; but notwithstanding several letters to this effect which I wrote to Mr Macassey and others,

it appears the relics could not be recovered, and consequently they still remain dispersed, or in the possession of whomsoever happened to pick them up. Since then an account of an examination of these crannogs by the Belfast Naturalists' Field Club, "under the personal direction of Mr S. A. Stewart, F.B.S.E., scientific curator of the Belfast Natural History Society," has appeared in the *Journal of the Royal Historical and Archaeological Association of Ireland* (October 1883). As this account makes no reference to the iron celt, and is moreover accompanied with a plate of plans and sections of these crannogs, which in one instance at least (plan of No. 2 crannog) is not in accordance with my observation of the facts, I feel it my duty, even at this distant date, to recur to the discoveries in Lough Mourne, and record the true state of matters as far as they have come under my own cognizance. At my request, Mr Robinson kindly drew up a report of the crannogs which, although posterior in point of time to my visit, I wish to lay before you now, as it sufficiently, and in my opinion accurately, describes their lacustrine position, structural details, measurements, &c., which require no further amplification on my part:—

SHORT DESCRIPTION OF LOUGH MOURNE AND CRANNOGS FOUND IN
THE BED OF THE LAKE.

"The following is an extract from an old History of Carrickfergus regarding Lough Mourne:—

About two miles and a half north of the town of Carrickfergus is a lake of fresh water called Lough Mourne, literally Loughmor, i.e., the "great Lough." It covers about 60 Irish acres of land; very little water runs into it, but a stream runs out of it which turns a cotton mill in the driest season. The greatest length is about an Irish mile, and at a mean near half a mile broad; it is said to be the largest sheet of fresh water of the like altitude in Ireland, being 566 feet above the level of Carrickfergus Bay. Its water is supposed to be formed by a large spring near its centre, as there is no appearance of any rising near its margin. This opinion is somewhat confirmed from a place near the centre being seldom frozen during winter, and said to be remarkably deep. The water is clear, and is well stored with eels and pike; we know of no other fish being in it. Some carp were put into it about forty years ago, but none were ever taken. During winter it is much frequented by wild fowl, and though

a fine sheet of water, its beauty is nearly lost, as its shores are entirely destitute of planting. Concerning the origin of this lough, there is the following vulgar tradition, that it was once a large town, when one evening an old man came into it requesting a lodging; and being refused in many houses, he said, "Although it was a town then it would be a *lough ere morn*," and retired to an adjacent hill to witness the coming catastrophe. The people were soon alarmed by the ground sinking, and also rising about their hearthstones, when, lo! in an instant the town sunk, "and like the baseless fabric of a vision, left not a wreck behind." The tradition adds, that since that event the place has been called Loughmourne.

"A few observations on this extract may not be out of place here. The lake is really about 4 miles due north from Carrickfergus; is 90 statute acres in extent, and its old water level 593 feet above Trinity low-water mark. Its extreme length is $\frac{3}{4}$ of an English mile and mean breadth about $\frac{1}{4}$ of a mile. The depth of water in the lough varies a good deal; about $\frac{3}{4}$ of the whole area, principally at the southern and western sides, averaging about 12 feet deep, the remainder varying from 20 to about 60 feet. In fact, the maximum depth might be taken at 50 feet, as it was only in a few places that the lead indicated over that depth. The statement that very little water runs into it is hardly correct, as a considerable quantity runs in from springs in the immediate vicinity and on the margins. In fact, so far as we have yet lowered the water and exposed the bed of the lake (and there are about two-thirds of it dry) no springs have been met with. The bed of the lake exhibits a wonderful variety of formations as revealed by our tunnelling operations:—Boulder clay, basalt, black shale, limestone, greensand, black clay, interspersed with very large flint and limestone boulders, and some black stone or basalt boulders as well. The overlying stratum forming the bed proper of the lake is dull black clay, with limestone boulders; this clay is quite impervious to water. On the south, west, north, and part of the north-east sides of the lake, there is a deposit of mud varying in depth from 4 to about 15 feet deep, and of a very treacherous character.

"Regarding the crannogs, nothing, I believe, was known of their existence beyond mere conjecture. It is stated, however, that occasionally, when parties were boating on the lough, they could see houses in

the bottom, and it is quite possible they could have seen them on a calm day, seeing that the first was about 11 feet and the second about 15 feet below the level of the water. The first intimation we had of their existence was when we commenced to drain off the water by means of a tunnel we are driving under the lake, and on the second or third day after they appeared I rowed out to the first one, and made as close an examination as circumstances would allow. The appearance it presented to me was that of a thickly planted grove of young trees half burnt down, and with one or two cairns of stones in the centre. As the water receded from the crannog, and with boats pulling about, a number of the longer piles or stakes round the outside were broken down, some of the pieces I saw lying about measuring from 6 to 9 feet in length, and from 4 to 8 inches in diameter. The distance of crannog No. 1 from the shore is about 80 yards, and it seems to have been connected with the same by a gangway or footway, as a number of piles driven in an irregular manner can be seen from the shore to the edge of the crannogs. These piles were, with one or two exceptions, broken off at the surface of the mud or bed of the lake, and some were only found after digging for them. They were sunk in the ground to varying depths, and had apparently been roughly pointed, which leads me to infer that they were driven down intentionally by some means. The site of the crannogs and the area round them was covered by piles driven in at random, the outer ones forming an irregular circle about 60 feet diameter. The piles were not placed in concentric rings, but promiscuously, and when outside the immediate site of the crannog they have been evidently placed as a precaution against danger, as they could serve no other purpose. Regarding the formation of these crannogs, no very great care seems to have been taken in their construction, the whole concern being of the rudest description. A number of piles have been driven down, but not connected together in any way. Bundles of twigs, furze, heather, &c., have been bound up and placed between the piles, the whole covered with stones, gravel, and some soil.

"At this crannog were found an iron hatchet, part of a cannon, a hammer-stone, a rubbing-stone (supposed to have been used for grinding), two small urns, and part of a large crucible. A number

of charred bones, teeth, the remains of what I take to be hazel nuts, and a considerable quantity of cinders, charred wood, &c., were also found. A large number of flint flakes, scrapers, and one or two arrow-heads were found in the immediate neighbourhood of this crannog; and a large quantity of flint chippings, and some scrapers, &c., were picked up on the crannog itself. I may here state *en passant*, that in the shore of the lake near this crannog the largest numbers of flints, both worked and unworked, were found. On the east, north, and part of the west sides a few flints were found, but only one or two had been chipped.

"*Crannog No. 2.*—This one is constructed somewhat differently from No. 1, and a good deal more care seems to have been exercised in its erection. There have been only a few piles driven into the bed of the lake on the immediate site of the crannog, but a considerable number have been driven outside at random. The sizes of the piles and structure of this crannog are much the same as those of No. 1. It has evidently been formed by depositing a large number of stones on the bed of the lake, covering these over with bramble and heath. On the top of this mass of bushes a number of horizontal timbers are placed, forming a sort of rectangle, and the beams are roughly mortised into each other, some at the ends and some near the centre, into a vertical pile. Judging from the appearance of these horizontal beams, I should say they are oak, but this opinion must not be accepted as decisively certain. On the top of these piles and cross timbers or beams a great number of stones have been deposited. The diameter of the entire mass is only about 25 feet.

"There has not been much of importance found on or about this crannog, but owing to the level of the water not much exploration could be carried on, and I may say that *nothing* has been done to it since you were over here. A quantity of decomposed bones was picked up at this place. My attention being first directed to a substance resembling *Vivianite*, discovered when digging along the line of gangway at No. 1, I had some pieces analysed, and got exactly the same result as given in your book.¹ There were a number of very fine greenish-

¹ *Ancient Scottish Lake Dwellings*, p. 88.

coloured crystals inside some of the bones which I yet have in my possession."

When examined by me these crannogs had been exposed for several months, and already visited by hundreds of people, who appeared to have *carte blanche* in the way of excavating and appropriating whatever relics might be picked up. The first, or No. 1 crannog, which was easily accessible on foot, was very much disturbed by the repeated "howkings" of visitors. Its form, as determined by the remains of upright piles, was irregularly circular, but nowhere exceeding 60 feet in diameter. Included within it were four small separate elevations, composed of a few stones, clay and burnt twigs interspersed with ashes and bits of charcoal. Neither of these elevations had as large a diameter as 10 feet, and they only required one turn over of the spade to reach the undisturbed bed of the lake. Digging in the spaces between and around these so-called islets, I found only fragments of burnt sticks forming a thin layer over the true mud-bottom of the lake. There was no semblance of a fascine structure or other artificially constructed island, like those solidly built islands so numerous recorded and described in other parts of Ireland and Scotland. The "bundles of twigs, furze, heather," &c., referred to by Mr Robinson as being placed between the piles, were not of such a character and magnitude as to support the theory then in vogue, that these structures were solid islands, and might be accounted for on the supposition that they were remains of some kind of huts. Heather was often used in the structure of primitive huts. The opinion which I there and then formed was that this lacustrine habitation was a true *pfahlbau* or pile-building, over whose wooden platform had been placed four hearths, constructed of incombustible materials, such as stones and clay, which would be most readily at hand. During the conflagration which had destroyed the entire wooden superstructures (of which final catastrophe there appeared to be little doubt from the amount of burnt faggots that lay scattered over its entire area), the materials of these hearths would ultimately drop down to the bottom of the lake, still, however, retaining their relative position, and so present the appearance of

low mounds over the bed of the lake, with poles penetrating them. Examples of crannogs having more than one fireplace, have been frequently noticed in the course of our Scottish investigations, as, for instance, that of Lochspouts, Ayrshire, where there were three circular and neatly constructed hearths of stones and clay situated on different parts of the island surface. Of the relics found on No. 1 crannog, I possess a small fragment of a clay crucible, and among those enumerated by the writer of the article in the *Journal of the Royal Historical and Archaeological Association of Ireland* are "two small stone crucibles." It would therefore appear that these lacustrine inhabitants practised the art of metallurgy, which would entail at least one fire-proof furnace, and thus the large number of fireplaces on so small an area might be possibly accounted for. The piles in the gangway, which extended only halfway to the shore, were simply driven in like stakes, and there was no subaqueous wooden framework to which they could be attached. But this would be unnecessary, as the substance of the lake bottom was of so firm a consistency that a series of piles merely driven in would be sufficiently unyielding to support a gangway.

Both crannogs were situated along the western margin of the lake, but No. 2, being 350 yards farther up and 150 yards from the shore, was deposited in deeper water than No. 1. After the drainage of the lough had proceeded to the extent that no boat could be used, the former became practically inaccessible to visitors, owing to the great body of soft mud which surrounded it. Hence it was less disturbed than the previous one, and bore much the same aspect and appearance which it presented when first seen emerging from its lacustrine abode. Mr Robinson's mode of access to this crannog was by laying two broad deal-boards flat on the mud, each of which was capable of bearing the weight of his body, and while he stood on the inner he placed the other a pace or so in advance, and then transferred himself to it, and so on successively till the island was reached. But this exploit looked to me more ingenious than practicable, and my efforts to imitate him soon stopped, especially when, after showing some symptoms of inability to maintain my equilibrium, I was solemnly warned that if I once stepped off the boards, the only chance of saving my life was to lie flat and

motionless in the mud, as otherwise the slightest struggling to extricate myself would only hasten my speedy and complete disappearance. The prospect of such a termination to my antiquarian enthusiasm was by no means comforting, and indeed reduced my hopes of being able to set foot on the crannog to a very low ebb. Out of this dilemma I was fortunately assisted by one of the workmen, who kindly proffered his aid. He suggested the plan of using three boards, by means of which two persons could traverse the mud together. The experiment was tried, and to my great delight the feat of reaching the crannog, as well as the return journey, was successfully accomplished. I must, however, acknowledge that during its progress never was human life more dependent on the skill of a fellow-creature than mine. My obligations to the Irishman were, however, satisfactorily squared on the principle, which he naively stated, that the life of a man in these parts was only worth a few shillings.

I have little to add to Mr Robinson's description of this island. Its entire surface was occupied with a heap of stones, which gave it the appearance of a cairn. Digging underneath these stones, we came upon beds of heather and brackens interspersed with stones; but it was not possible to explore deeply, owing to the oozing of water. A few beams rudely mortised near the margin, and one or two long ones directed inwardly, were all the evidence of a complicated wooden structure that I saw. The plan of this Crannog, which appears in the *Journal of the Royal Historical and Archæological Association of Ireland*, with its marvellous array of symmetrically arranged beams, like the rays of a sunflower, is simply incomprehensible to me.

In looking over Mr Robinson's report, the amount of depression of the crannogs below what was the final level of the lake, viz., 11 feet 6 inches for No. 1, and 15 feet for No. 2, appeared to me so extraordinary, that I wrote to him so as to leave no doubt about its accuracy, and also directed his attention to some other points of interest bearing on the general question of submergence. The following is his reply:—

Glenfield House, Carrickfergus, March 29, 1883.

DEAR SIR,—Regarding the outlet from the lake, which formed a gully from 20 to 25 feet deep, I forgot to explain that, when we made some cuttings along its

course, the appearance of the material gone through would lead us to infer that this part of the valley has been gradually silted up, and as a natural consequence would raise the level of the water in the lake after the crannogs had ceased to be inhabited, so that in this way the apparently alarming submergence of the crannogs would be accounted for. Another thing I might here state is, that to the eastward of the lake there is a natural valley, which looks as if it had at some remote period formed the natural outlet or overflow from the lake; but whether or not there is any great quantity of alluvial deposit here, I cannot say with any degree of certainty, as I did not have any excavations made for the purpose of determining this. Another theory might also be started as accounting for the present water level of the lake, compared with what it seems to have originally been. There are a number of stories current among the old inhabitants that the water can only be raised to a certain level and no further, as there are a number of porous spots round the west shore, where the water would disappear. Might it not then be argued, with some degree of confidence that at some period or other, however remote, one or two of those swallows or crevices in the limestone may have existed, and been in operation below what is now the water level of the lake, and at or about the level of the crannogs, but that, owing to some natural cause or other, these openings may have become choked up, so that the water being raised was of course compelled to find another outlet? I should be inclined to place more reliance on this theory than on the silting up.

I may also mention a story I heard since I sent you particulars last. At the land end of the approach or gaugway to crannog No. 1, it is said that there was formerly in existence a rude stone causeway, but that the large stones forming the same have since been nearly all removed. This causeway was popularly known as "Flannigan's Walk." As for the truth of this statement I cannot vouch, but Mr M'Dowell, the schoolmaster, says it is quite true.

Regarding the iron celt, M'Dowell has promised to let me have it, so that it may ultimately reach you for the engraver's hands yet. I send you herewith the sizes of celt. I am sorry I could not get hold of the urn which Sloan picked up, as at the time you were over here last I believe he had sold it to a member of the Belfast Naturalists' Field Club.—Very sincerely yours,

ANDREW ROBINSON.

Among the relics was one very remarkable object to which I have already incidentally alluded, viz., an iron socketed celt, with a loop at one side for fixing a handle, and of which I have here a pen and ink drawing (fig. 1), also from the pen of my obliging correspondent.

Bronze celts, with a socket and loop, are of course very common, but specimens made of iron are extremely rare in the British Isles, and

indeed only exceptionally met with in the museums of Europe. This is the only one hitherto recorded from a British or Irish lake-dwelling, and is, moreover, both as regards form and size, almost unique. It is $6\frac{1}{8}$ inches long and $3\frac{1}{4}$ inches broad immediately above the cutting edge. The diameter of the socket is $2\frac{1}{2}$ inches, and this breadth is continued for about two-thirds of its length, except where the loop-hole

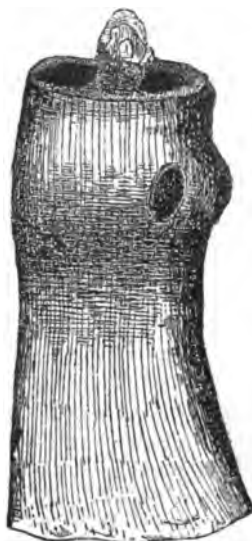


Fig. 1. Iron socketed Celt, found in Loch Mourne
($6\frac{1}{8}$ inches in length).

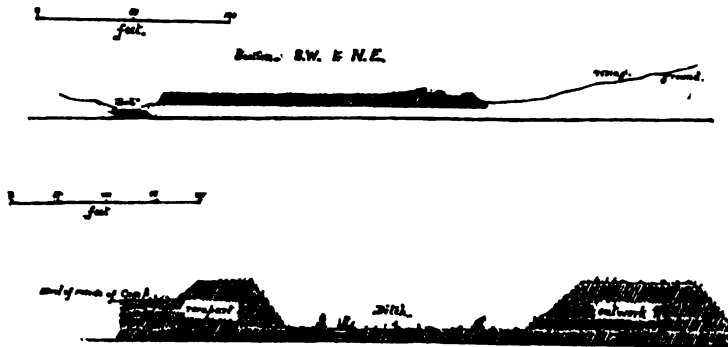
causes it to bulge outwards. In addition to the relics enumerated by Mr Robinson, a complete canoe was subsequently found in the lake. It was a single tree, dug out, and measured 12 feet long. I fancy the *urns* referred to by Mr Robinson are merely the *stone crucibles* mentioned in the Report of the Belfast Naturalists' Field Club, which, if made like the portion of clay crucible in my possession, might be readily mistaken for small vessels of the former character.

II.

NOTES ON A CAMP AND FORT ON THE GARPOL BURN,
NEAR MOFFAT. By R. H. BLYTH, F.S.A. Scot.

On the Garpol Burn, about two miles from the point where it runs into the river Evan, lie the remains of two fortified places, one of them apparently a camp, the other a fort. They are on opposite sides of the burn, but quite close to it, the camp being on the left bank, the fort on the right bank; both lie on low ground, and are surrounded by slopes and points of considerably greater elevation.

The Camp.—Following the course of the stream upwards, we arrive at the camp first. It is roughly rectangular in form—that is to say, the north-west, north-east, and south-west walls are at right angles to one another; but the remaining wall, instead of forming the fourth side



Figs. 1, 2. Section of Camp south-west to north-east and enlarged Section of Ditch and Rampart.

of the square, juts out into a point towards the south-east, the southern portion of this side being about twice the length of the eastern portion. (See the ground plan, fig. 3.)

The height of the rampart, from the bottom of the ditch outside, varies

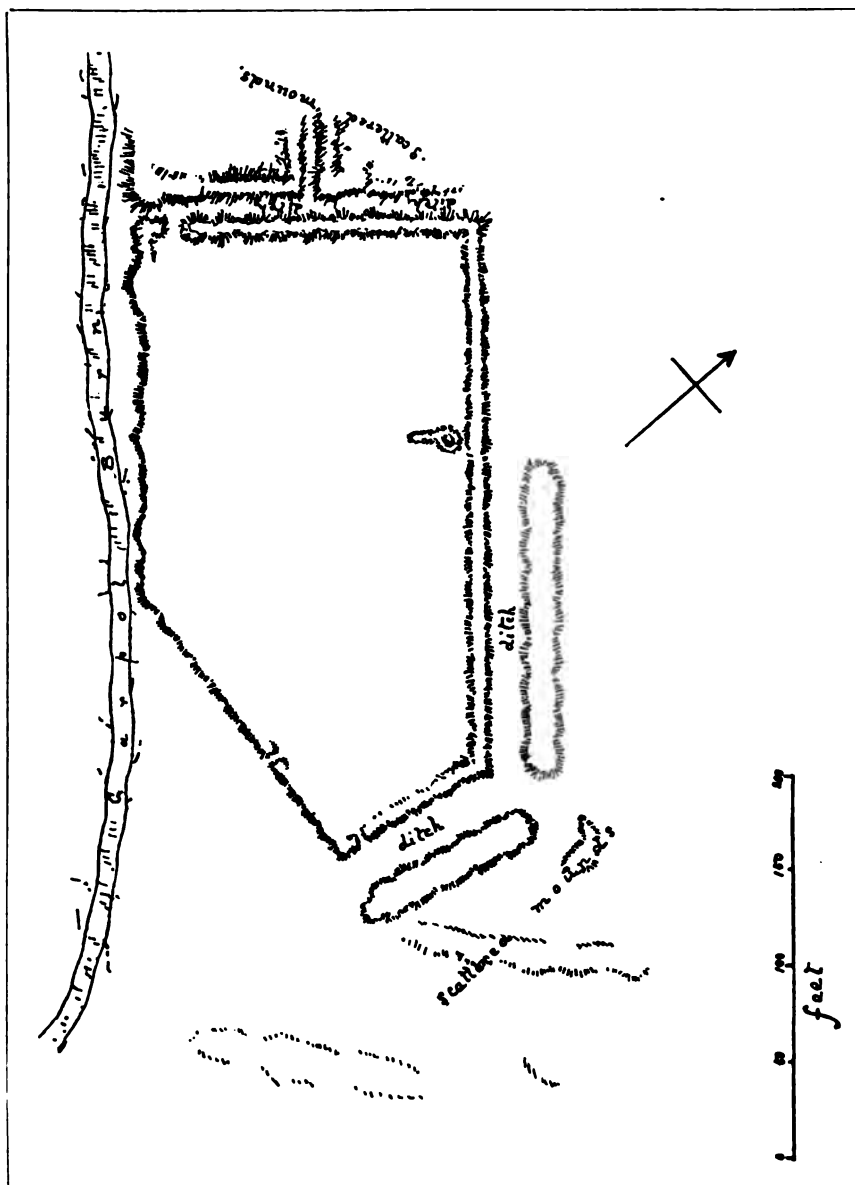


Fig. 3. Plan of the Camp at Garpol Burn, near Moffat.

from 6 feet at the north-west side to 2 feet at some of the more dilapidated parts; the ground falls away on the inside of the rampart, on the north-west and north-east sides, but is level with the top of it on the remaining sides. There is some appearance of a fortified entrance to the camp at the north-west end, but it is not very distinct; there is also a break in the south wall, but it seems to be comparatively modern.

On the north-east side, inside the rampart and within a few feet of

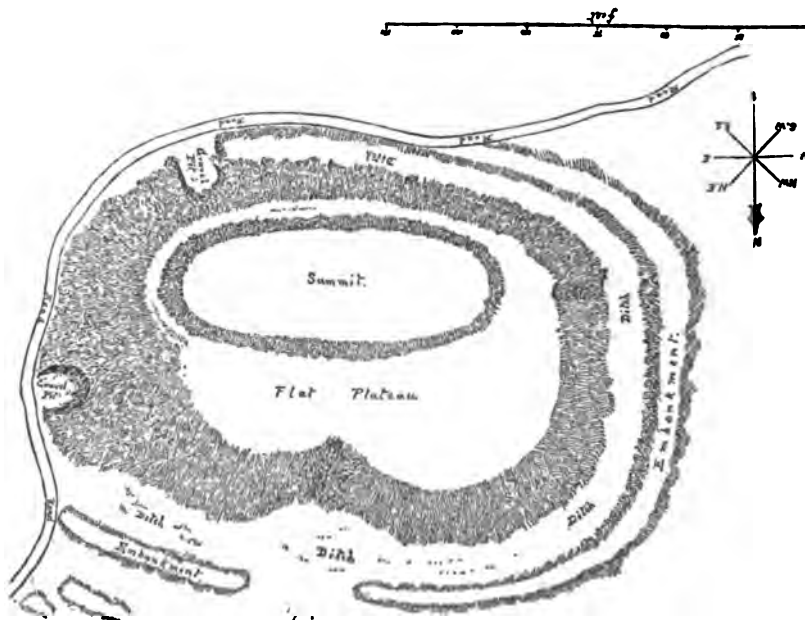


Fig. 4. Ground Plan of Fort.

it, is a somewhat singular structure; it has apparently been a circular building, but has been partially destroyed, the long-shaped mound at one side being composed of the stones of which it was built; it is the highest point on the surface of the camp, and catches the eye at once. I think, judging from the sharp outline of the mound and the comparative thinness of the wall, that what remains of the erection is built of

stone. There are numbers of tolerably large stones lying about, though none of those which I saw appear to have been squared. My experience of such camps is limited, but I think this round building is a somewhat unusual feature. There are a good many irregular mounds at a little distance from the south-east angle of the camp, but they are not distinctly enough marked for one to form a satisfactory idea of the original arrangement. The Garpol Burn flows within a few feet of the south-west wall.

The Fort.—The fort (fig. 4) is two hundred yards farther up the

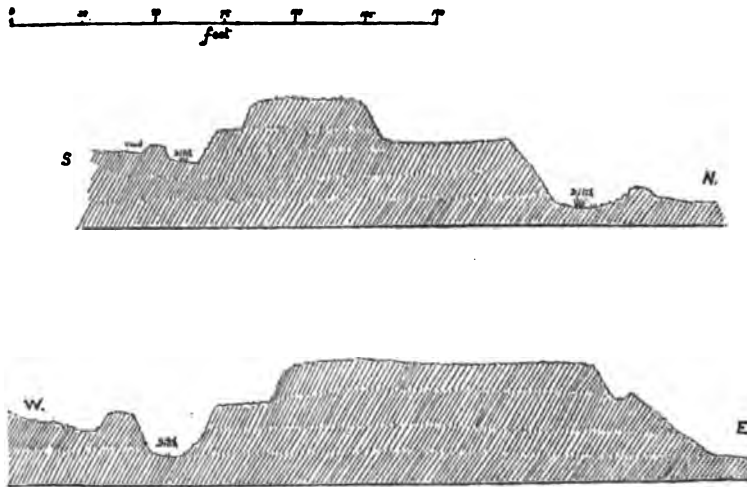


Fig. 5. Section of Fort.

burn, and must have been a place of considerable strength; though originally a hillock of tolerable size, it shows symptoms of having been largely altered to suit the requirements of the defenders, especially at the west end, where the deep ditch (about 12 feet deep at one place) must be entirely artificial. The outer fortification is quite perfect for about half the circuit, but on the south side a country road runs along the top of the embankment, which is lost to view at this point, and I cannot find any further trace of it till one reaches the north-east

side. There is a gap in this bank, rather over 40 feet wide, in front of the centre of the fort on the north side, and just opposite this gap there is a deep depression in the steep bank running up to the level plateau; there is also a small path leading to the plateau on the south-west side, but it is probably quite modern. The ditch ceases abruptly at the south-east corner, and there seems to have been a kind of embankment leading across the ditch; but at this point there is a gravel pit which has obliterated any entrance which may once have been visible; the slope at this point, however, is very steep.

The greatest height is on the north side, the least height is on the south, but the sides of the mound are much more steep on the latter side—it is, in fact, almost perpendicular. The second story of the fort is very regular in its proportions, and the slope all round is uniformly steep; the top is almost flat (see the accompanying section), and the whole of both mounds, with the exception of a part of the plateau, is covered with heather about a foot high. The photograph exhibited is taken from a point to the north-north-west, but it does not bring out details distinctly, and it slightly distorts the shape of the mound; it, however, gives a tolerable idea of its appearance as seen from the opposite side of the stream.

There are several detached mounds of small elevation at the north-east side; and directly east of the fort, at a distance of about 40 yards, there is a long mound about 100 feet long by 25 feet wide, and 8 feet high at the centre; this mound runs north and south, and is not shown in any of the drawings. The Garpol Burn runs parallel with the length of the fort on the north side, and is about 50 feet from it.

III.

NOTE ON AN ORIGINAL DOCUMENT IN THE HANDWRITING OF WILLIAM BRYDONE (OR BRYDEN), IN ALL PROBABILITY THE TOWN-CLERK OF SELKIRK, WHO IS SAID TO HAVE FALLEN AT FLODDEN. BY JOSEPH BAIN, F.S.A. Scot.

The beautiful ballad "The Flowers of the Forest," given in the *Border Minstrelsy*, is said to have been written to commemorate the heavy loss of the men of Selkirk, eighty of whom, with Sir William Brydone, their town-clerk, are believed to have fallen at the battle of Flodden. Tradition adds that James IV. knighted the gallant town-clerk the evening before the battle. Brydone's sword, in Sir Walter Scott's time, was said to be in the hands of a descendant of the same name at Selkirk, and the town possessed a banner said to have been captured from the English at Flodden. This last is not described by Sir Walter. An eminent, though sometimes severe, critic, Ritson, according to Sir Walter, doubted the authenticity of the story, in respect of the number slain, for he thought that eighty shoemakers were out of all proportion to the size of a small Border town. Sir Walter, however, and the authorities quoted by him, argued that perhaps the word "souters" meant no more than burgesses, shoemaking being the principal if not sole trade there. As to the town-clerk, he observes that he was a notary in that capacity, as shown by his signature to various deeds. Now it is curious that it does not seem to have occurred to Sir Walter, as a lawyer, that Brydone as a notary must necessarily have been a churchman, as all notaries were before the Reformation, holding their commissions from the Pope or the Emperor. This subject was recalled to my mind on reading the original document now described.¹

¹ Sir Henry Dryden showed it among other old deeds to me at Canons Ashby last autumn, as having been sent to him many years ago on account of the notary's name being "Dryden." On looking at it I saw the D was a B. On this Sir Henry kindly gave it to me from its interest as regards Brydone, and I promised to make a note of it for the Society's *Proceedings*.

This is an instrument of seisin, dated 31st May 1508 in favour of Sir William Cranstoun of that Ilk, Knight, in two husbandlands called "the Stewart lands," in the lordship of Craling and barony of Mynto, in Roxburghshire, in virtue of a precept by the overlord Sir John Stewart of Mynto, Knight, dated 19th of same month.

It is somewhat dilapidated by time, and worn away in parts. The chief interest is in the usual notarial docquet. There, "Willelmus Bryden presbiter Glasguensis Dioceseos ac publicus auctoritate Imperiali notarius," attests the transaction, and states that the document was written "*manu meâ*." Now I have scarcely a doubt, looking at the nearness of time and place, that this person is the same as the town-clerk of Selkirk. Being a priest, he was entitled to the appellation of "Dominus" or "Sir," as a "Pope's Knight," and there was no necessity for the king conferring knighthood on him, if indeed the king could knight a churchman, which I doubt. His wearing a sword may also be questionable, as the proper weapon of a churchman was a club or mace. But the Borderers were a rough people, and churchmen may not have been strictly confined to the use of the priestly weapon in those parts.

But he certainly could not leave lawful descendants, though those who call themselves so may be collateral.

Tradition has here, as usual, made considerable additions to the substratum of original fact—in itself of considerable interest.

D

IV.

NOTICE OF A CIST CONTAINING AN URN, FOUND AT WESTER
WOODEN, ECKFORD, ROXBURGHSHIRE. BY JOHN G. WINNING.

When ploughing the field locally called "Garlic Knowe," on Wester Wooden Farm, in the parish of Eckford, the ploughmen came on the cover of a cist, which they raised, but they did not otherwise disturb the ground. The site of this cist is on a flat portion of the field adjacent to Wester Wooden Loch.

I found the cover of the cist to be about 9 inches below the surface. It had been packed at the edges with small water-worn boulders, chiefly whinstone. The cover was one rough slab of red sandstone nearly 9 inches thick. The cist, which lies north-east by south-west, is also formed by rough slabs of red sandstone about 4 inches thick.

The east side consists of two slabs, the other side of single stones. The dimensions (inside) are—east side, 3 feet long; west side, 3 feet 2 inches; width, 18 to 19 inches; and depth about the same as the width. The east side was made up with a layer of flat stones about 1 inch thick, to bring it to a level with the other sides. None of the stones appeared to have been dressed in any way, and I could not discern any artificial markings on them.

There was no floor to the cist. It was filled to the top with fine sand (somewhat damp), mixed throughout with charred fragments of wood. This sand was firmly packed. It was carefully loosened with a knife, lifted out and passed through a fine-meshed sieve. This operation disclosed two small rough flints about $1\frac{1}{2}$ inches long, and about the same width, and also one or two small fractured or chipped pieces of stone. These, with the urn after described, were the only articles found, and no trace of bones was discernible. At the south-west corner of the cist an urn was discovered. It was lying lengthwise on the bottom of the cist, close against the corner, and with the mouth towards the north. A stone was placed against it, apparently to keep it in position. It was filled with sand and charred fragments of wood

similar to the contents of the cist. The upper portion of one side was broken, but it was got out entire as it lay. Latent cracks have since developed and further portions have become detached.

The urn (fig. 1), which is of brown clay, is 9 inches high by $6\frac{1}{2}$ inches across the mouth. The circumference at top when whole, would be about $19\frac{1}{2}$ inches; at its most contracted part above the middle it is about 18 inches, at the greatest girth below the middle it is about 20 inches, and at the base about 12 inches. The ornamentation consists of incised and dotted lines encircling the urn, and forming eleven bands or divisions, the upper five of these bands being divided by the incised lines, the others by the dotted lines. Four of these bands are filled with zig-zag lines, one with hatched lines, and the others with short oblique lines. The incised lines on the upper part of the urn were filled with some whitish substance. This showed plainly when it was first exhumed, but the colour has now faded although traces of it are still discernible.



Fig. 1. Urn found at Wester Wooden (9 inches in height).

In dimensions and character of ornament the urn is similar to the one found near Manderston House, Berwickshire, in 1882, which is figured and described in vol. x. p. 304, of the *Transactions of the Berwickshire Naturalists' Club* for 1883. The Wooden urn, however, appears to be more elaborately ornamented.

[The urn has since been presented to the National Collection by His Grace the Duke of Buccleuch and Queensberry.]

V.

NOTES ON ANCIENT REMAINS IN THE BEAULY VALLEY,
INVERNESS-SHIRE. BY THOMAS WALLACE, F.S.A. Scot.

The whole of the "Aird" is exceedingly rich in archæological remains, including forts, tumuli, hut-circles, stone circles, burial-mounds, sculptured stones, and cup-marked stones.

FORTS.

Of the forts a goodly number consists partly of vitrified walls, conforming in shape to the character of the site which they occupy; others consist simply of circular walls of uncemented masonry.

Tom-a-Chastle at Kirkton, parish of Kirkhill, is a small circular hill between two streams, which unite at its base, not far from the farmstead of Kirkton. It is much overgrown with whins and broom. The top of the hill measures 24 yards from east to west, and 19 yards from north to south. On the south side there is a trench 18 feet wide and about 15 feet deep. On the north side there is a trench 6 feet wide and 3 feet deep, with an entrance path across it about 3 feet wide. Between this trench and the brow of the hill there is a ridge about 3 feet wide, which disappears into the hill on the east and west. The streams on the east and west have formed very deep cuttings, which present almost perpendicular walls of 25 or 30 feet, more than three quarters round the hill.

Fort at Kirkton of Kirkhill.—About half a mile to the west of Kirkton stands an isolated hill, on the summit of which are the remains of an old "hill fort." There are no signs of vitrification, but portions of the wall still remain. The inclosure measures 32 yards from east to west, and 21 yards from north to south. The breadth of the wall, where it can be distinctly seen, measures 10 feet. The entrance looks to the west, and measures 13 feet wide. The wall can be distinctly traced more than halfway round on both sides from the entrance. There is an accumulation of stones at the east end of the fort; but no distinct

trace of walls. Judging from the quantities of stones lying all round the sides and base of the hill, the walls would have been of very considerable height. The fort is in full view of Craighphadrack and the Ord Hill of Kessock on the east, and of Castle Spynie, Dun More, and Dun Fionn on the west.

Castle Spynie.—This fort is situated on the top of a bare rock, 800 feet above the sea-level, to the west of Moniack, in the parish of Kirkhill. The wall of the building, which is completely circular, is built of undressed stones without any kind of mortar. Measured from the outside of the walls, it is 63 feet in diameter. The wall is 14 feet thick, which leaves an inner space of 36 feet in diameter. The entrance faces the south-west, and measures a little more than 4 feet wide. Judging from the quantity of material, the building when complete must have formed a very prominent object in the landscape. Although, from the condition of the ruins, none of the interior structure can be detected, it is so unlike any other fort in the neighbourhood, that I am inclined to classify it with the brochs.

Fort in the Wood at Beauldy Bridge.—Like others, this fort has adapted itself to the natural shape of the hill. There is now no trace of any building. It is simply an earthen mound surrounded by two trenches. A section from north to south shows an inclosure measuring 188 feet in diameter, surrounded by two ditches, the inner one measuring 32 feet across, and the outer one 18 feet. The ditches are separated by ridges 5 feet wide and about 6 feet high from the bottom of the ditch. From east to west the inclosure measures 240 feet. The drive to Beaufort through the wood has cut through the trenches on the north side. The height of the fort on the south side is about 25 feet.

Dun More, above Beauldy, is an ordinary "hill fort," without any trace of vitrification or stone wall left. It has been circular in shape, and on the west side there are traces of two surrounding ditches, the outer one 24 feet and the inner one 8 feet wide. On the north-east and south sides there is only one surrounding ditch. The diameter of the inner circle, or fort proper, is 30 feet. The height of the surrounding ridge is 4 feet, and 7 feet across at the top. The outer ridge is 5 feet high

on the inner side and 8 feet high on the outer, and 18 feet across the top. Within the inner ridge there are a few stones, one of which bears three cup marks, the largest being 3 inches in diameter and $\frac{1}{4}$ of an inch deep. The stone itself measures 2 feet 9 inches by 2 feet 11 inches.

Dun-a-Clibhan is in the south-west corner of Farley Wood, and measures 22 yards by 13 yards. It is surrounded on all sides except the north by a wall of stones 6 feet 6 inches thick, having an opening measuring 6 feet wide to the south-east. The north side is defended by a wall of natural rock 15 feet high. The west end has been defended by a ditch 5 feet in breadth, and gradually widening towards the south-east.

Dunávir, in the middle of Farley Wood, measures 45 yards by 36 yards. The surrounding wall is 10 feet thick, with the doorway to the north-east. This fort is surrounded by old Scotch fir trees, and at its base by an extensive peat moss.¹ The materials for its construction must have been brought from a distance.

Dun-a-Garbhlaich, west of Farley Wood, occupied an isolated knoll in the midst of a moss, and commanded a good view of the surrounding country. This fort, like all the others of the same character, has adapted itself to the nature of the site. On the north side there is a steep rock from 20 to 30 feet high above the surrounding bog. On this part there is very little building now to be seen, and no material at the base of the cliff which would indicate much of a wall. On the west side, where there is a natural depression in the rock, there are remains of a strong wall, from 7 to 8 feet of which still stand, and measures $8\frac{1}{2}$ feet thick. On the eastern end of the south side, where the rock rises, there is little remains of building; whereas the east end is fortified by a substantial wall. The north half of the top is high bare rock, and the south half is flat, measuring 14 yards wide, and 15 feet lower than the north side. There is a pit 4 feet deep at the north-west corner, and an irregularly-shaped chamber at the east end, surrounded

¹ To the north-west of this fort, and on the outside of the wood, there is a small loch called Loch-nam-Bonnach. A little to the west of this loch, Mr William Ross, gamekeeper at Farley, who conducted me to these forts, said when he was a boy, an iron axe with the handle was dug out of the moss, and a portion of a gold (?) sickle. The axe and handle crumbled away in the light and air, and the sickle was lost.

by a well-built wall. The entrance, 4 feet wide, is to the south side, and opens on to a platform of rock, which is defended by a wall or outwork which joins it to the eastern end of the wall. This fort measures 33 yards by 24 yards.

Dun More is at Tighnaleac, in Breakachy, to the west of Farley. Judging from the quantity of material, as well as the situation and plan of defence, this fort must have been almost impregnable. It is built on the summit of a bare isolated rock over 100 feet high, and nearly perpendicular on the north side, with a stream flowing round the base. The inner diameter is 60 feet, and the surrounding wall is 18 feet thick, and seems to have some resemblance to a broch in structure. There are two outworks on the south side. The inner one measures 39 feet from the base of the wall of the fort, and 69 feet wide at its greatest breadth. It gradually approaches the top of the rock, and in two places fills up the intervening spaces between projecting rocks. The outermost inclosure measures 66 feet by 20 feet, and is similar in shape to the inner one. The walls of the two outworks measure 13 feet thick. Of the outmost wall there is nothing left but the foundation stones. The inner wall stands in some places about 3 feet high, while the wall of the dun itself in some places stands in its present ruinous condition from 3 to 5 feet high.

Craig Dhu, to the north of Aigas Ferry, is surmounted by a fort, which commands a very extensive view on all sides except to the north. As is the case in all the other forts, here, the only part strongly defended is the part most easily assailable, which in this instance is to the west, where the hill slopes gently up to the top. On the north side of the hill there is a natural wall of rock from 25 to 30 feet high. On the east and south sides the wall of rock varies from 50 to 100 feet high. The diameter of the fort is 54 feet; the surrounding wall is 10 or 12 feet thick, with enough of material left to build a wall 10 feet thick and 6 feet high. The wall in its present ruinous condition stands 3 feet high.

"*The Tor*," or Little Struy, is situated on an isolated rock a few yards from the schoolhouse. The rock is perpendicular on the east side, and rises from the road about 60 or 70 feet. It is separated from the hill on the west side by a hollow about a third of that depth,

and which has been taken advantage of for defensive works. The inner diameter of the fort is 11 yards, and the wall as it now stands is composed of earth on a stone foundation, and measures 9 feet thick, and on the west side there is between 4 and 5 feet still standing. After descending 15 feet on the west side there is a platform measuring 24 yards due west, and gradually narrowing until it reaches the rock on the sides of the fort. Next, after descending 12 feet, another platform measuring 15 feet runs nearly round the base of the hill, terminating at the edge of the rock on the east. A hollow 5 or 6 feet deep separates the whole from the adjoining hill. There is no appearance of a door or entrance to the inclosure at the top.

Circular Fort west of Struy.—A little to the north of the "Tor" is another fort, which occupies a much higher position, and, as far as can be deduced from the present state of the ruins, has been of a different character. Here, as at Castle Spynie, there are no earthworks. The fort, or the main part of it, is circular, with an opening to the west measuring 6 feet wide by 20 feet long, and flanked by two oblong recesses 5 feet wide by 10 feet long. The inner diameter of the circular part of the fort is 27 feet, and a great quantity of loose materials lies all round the outside of the walls.

Dun More.—About $7\frac{1}{2}$ miles from Inverness, in the parish of Kirkhill, there is a district called the Cabrach, which is overlooked by a series of rocky peaks commanding a magnificent view of the surrounding country. On the most northerly of these there is a very fine specimen of a vitrified fort,—Dun More,—which, as far as I am aware, has not been previously described. The hill is composed of gneiss, and perfectly isolated. The sides are perpendicular on the north and south, and nearly so on the west; but on the east, where there is a talus of sand and gravel under the surface, it is approached by a gradual slope. The longest axis of the hill lies east and west. The top of the hill, which seems to have been almost entirely taken up with the fortifications, consists of a succession of terraces or platforms, all of which have been carefully defended by vitrified walls or otherwise. The fortified part measures 205 feet long, with an average breadth of 90 feet. The higher or western part of the hill has been surrounded by a vitrified wall of a

semicircular shape, of which 61 feet are still distinguishable. At a distance from that wall varying from 30 to 85 feet, and on the edge of a lower platform, there can be traced another wall which begins close to the first-mentioned one, and runs along the south edge of the hill for a distance of 100 feet, and then crosses to the north side, where it joins the natural rock. The entire length of this wall is 317 feet. From this second wall a third is traceable along the south edge of the hill. At the base of the rock on the west there is a wall of stones from $2\frac{1}{2}$ to 3 feet high and about 51 feet long, running from the rock in a circular form to join a projecting rock on the side of a natural path which leads to the top. Across the path, which measures 26 feet, a wall has been built and carried along the edge of the rock to meet the base of the hill. Here the passage narrows to 11 feet 6 inches, and then gradually widens to the top of the hill, where a very strong defence has been constructed in the shape of a wall of stones measuring 33 feet in length. From the condition of the ruins it would be unwise to say anything about the probable height or breadth of the walls. About the middle of the hill top there is a small hollow in which water collects, but whether this depression is entirely natural no one could definitely say. At the east end there is a slight indication of a wall running across the hill. The vitrified material is composed entirely of the neighbouring metamorphic rock, the iron in which has been magnetised in the process of fusion, and, when applied to the magnetic needle, shows both an attracting and repelling pole.¹

Vitrified Work at Moniack.—A very curious example of vitrified work is to be seen at Moniack. It measures 8 or 9 feet from east to west and 10 feet from north to south, and about 3 feet thick. It is on the top of a long ridge about 15 feet high above the surrounding fields. With the permission of the proprietor, I made excavations all round this mass, and found it surrounded with pieces of stone broken small from 1 to $1\frac{1}{2}$ and 2 inches in diameter. The ridge is of curious serpentine form, and measures in all 530 feet long. It is flat on the top, and

¹ I am indebted to Mr Horne of H.M. Geological Survey for calling my attention to this interesting fact. Mr Horne, I believe, first observed it in connection with the vitrified forts of the 'Tap o' Noath, in Aberdeenshire.

measures from 6 to 8 feet broad at the narrowest part on the top, and from 18 to 32 feet broad at the widest parts, which are at the turns of the ridge. The general direction of the ridge is from north-west to south-east, and at the north end there are two mounds, one measuring 9 feet and the other 12 feet high, with a hollow of 25 feet between them. Between these mounds and the ridge under consideration there is a hollow measuring from 12 feet to 33 feet. At the south end of the ridge, and separated from it by a hollow about 40 feet wide, there is a conical mound called the "Fairy Hillock." The vitrification in every way resembles that of the forts, and is composed of the metamorphic rocks of the district, and chiefly limestone. One bit came evidently from Wester Clunes or Rebeg, having lime crystals and specimens of "abriachanite" undisturbed by fire. Whatever was the object of this piece of vitrification, it was certainly not fortification. The mound has every appearance of being artificial, as was evident from the excavations made.

Dun Fionn, at Eilean Aigas, is a vitrified fort overlooking the Beaully river. About sixty years ago the late Lord Lovat had it explored by cutting two sections through it, which has very much destroyed its original appearance. One of the trenches was cut from east to west for a distance of 30 yards, and 2 yards wide. On the north side there is a wall from 1 to 5 feet high. A cross section 1 yard wide and from 1 to 5 feet deep was cut at right angles to this one. The slope, measuring 40 yards wide, between the top of the fort and the river has every appearance of having been cultivated. The whole ground surrounding the fort is covered with brackens from 4 to 5 feet high. Among these there are four circles covered with beautiful green grass, with rich black earth underneath. Two of these circles measure 4 yards in diameter, one 5 yards, and another 2 yards. There is also an oblong or oval space of the same character as the circles.

Loch Bruiach, which lies between 5 and 6 miles from Tomnacross, is the largest of a series of eight or nine lochs lying between it and Strathglass. It measures $1\frac{1}{4}$ miles long by $\frac{1}{2}$ a mile wide, and is surrounded by low-lying Old Red Sandstone hills on the south and east, and the ordinary metamorphic rocks on the north and west. In a bay on the

north-east shore of this loch there is a small island which possesses special interest to the archæologist. The island appears to be entirely artificial, raised upon piles and cross-beams, about 50 yards from the shore, and measures 189 feet long, with an average breadth of 112 feet. The water immediately surrounding it is deep, and the margin of the island rises perpendicularly from the deep water, which is about 7 or 8 feet deep on the north and east sides, and 10 to 12 feet on the south and west. The piles and cross-beams on which it has been raised lie like a pavement all round it inclining to the centre. The beams are of oak, pine, and birch. Those of pine and oak are the largest. Between the beams and all over the island numerous pieces of charcoal and one flint flake were picked up. The island rises in the centre, and, after clearing away part of the nettles and long grass, portions of a walled structure were disclosed. No trace of lime-cement could be detected, but the stones were large and well placed together. The ruins of this building raise the island to the height of 7 feet above the present water-mark.

Anderson, in his *History of the Frasers*, quoting from MSS. in the Advocates' Library, states that the Earl of Arran was reduced to such straits as to be obliged, about 1596, "to come north and live concealed in the small isle of Bruiach, situated in the lake of the same name, some miles from Beaufort Castle." It is also stated that at one time a chief of the Chisholms, stole a daughter of Lovat's and hid her in this island. This led to a clan fight, and tradition still points to the tumuli on the neighbouring hill-sides as the graves of the slain. Before visiting the island it was hard to reconcile these stories to the size and character of the island; but an examination of it has clearly shown the possibility of finding a comfortable retreat on the island of Loch Bruiach. The peculiar interest which this crannog possesses for us at present is the occurrence of vitrified materials on its surface. I visited the island in July 1885, and scarcely had I set my foot on shore when I found a small piece of true vitrified rock; and great was my astonishment when I discovered that the whole island was covered with fragments of different sizes of the same materials. It was found among the piles and cross-beams in great quantities. Several larger masses—one measuring

4 feet by 3—were found on the western margin of the island and deeply embedded among the stones, and above the piles and cross-beams, close to the water's edge. Several questions were immediately suggested by such an unexpected find. After careful examination the vitrified material was found to differ in no way from that forming our vitrified forts. Between the crannog and the shore there is a smaller island of large stones which is only visible when the loch is exceptionally low, as it was this season. This island, which measures 90 feet by 60 feet, appears to be entirely built of stones. The sides, like those of the larger island, are perpendicular. One piece of vitrified rock was found here. The distance between the islands is about 60 feet, and between the smaller one and the shore about 20 feet.

CAIRNS AND TUMULI.

The "Aird" possesses some of the most remarkable groups of tumuli to be seen almost anywhere. The cairns in the Beaully Firth, which lie within high-water mark and some of them within low-water mark, have been conjectured to be sepulchral. After close examination into their structure, and from the reports of other and earlier observers, I am inclined to adopt this view of their sepulchral nature. Their situation within low-water mark is the only thing that distinguishes them from the ordinary tumuli. There are three large cairns: Cairn Arc (the Cairn of the Sea) at the mouth of the Ness; Cairn Dhu (Black Cairn), about the middle of the Firth, and nearly opposite Bunchrew.¹ There are several smaller cairns in the same group, some clustered round the last mentioned and others near Phopachy.

The Lentran group of cairns, varying in size from 6 to 18 feet in diameter, is situated on the hill lately cleared of wood, about half a mile to the south of Lentran House, and close to the Alt-na-Ceardaich stream, that enters the Firth at Lentran Railway Station.

The Blar-nam-Feinne group consists of several cairns, measuring from 12 to 21 feet in diameter and from 3 to 5 feet high. They are situated in the young wood to the east of Alt-na-Ceardaich, and about three-

¹ *Stat. Acc.*, vol. xvii. p. 350.

quarters of a mile from the Lentrán group; not far from the road leading from Alt-na-Ceardaich to Kirkton Muir.¹

The Cul-ma-Skiach group is situated partly on a bare moor, and partly in the young wood which is a continuation of the moor, in a north-east direction. The moor is 900 feet above sea-level, and commands a wide prospect. The cairns are more numerous here than in any other group I have ever seen. Mr John Ross estimates that on this moor there must be nearly a hundred cairns.

The Alt-Keppoch group consists of about five or six cairns, rather larger than ordinary, and built of larger stones than usual. They are situated at the back of a small knoll on the right bank of the Bruiach Burn, about half a mile from the loch of the same name, or between the loch and Alt Keppoch Burn.

The Blairmoor group, on the hill bearing this name, lies to the south-east of Glen Convinth, and consists of three successive heights rising from the west, where the Glen Urquhart road leaves Glen Convinth. Each of these heights is literally covered with tumuli. On the middle part of the hill, which is 100 feet above sea-level, there is a "hut-circle," 33 feet in diameter, with the doorway facing the south-east. Close to the doorway I found the half of a "rubbing-stone," and for a little was puzzled to account for its presence there; but on an examination of the ground it was clearly seen that the whole hill-top had been at one time under cultivation. Ascending next to the highest point, which is 1000 feet above the sea, the cairns were still as plentiful, and another "hut-circle" occupied the highest point.

The Caiplich group lies on the heights to the north of Caiplich, and is best seen on that part of the hill lately planted, and close by the roadside leading from Caiplich to Foxhole. The cairns here are also very numerous.

The Glios-Garbh group lies west of Cruive in Kiltarlity, between Loch Bruiach and the "Alt Garbh," which flows into the Beauly river at Eskadale. The cairns on this slope are very numerous. Associated with them are two circles with stone foundations, one measuring 13 yards in diameter and the other 9 yards.

¹ Tradition points out this as the scene of the battle fought by Donald Balloch.

There is a group of three mounds at Alt-na-Cardich in Kirkhill. The easterly one measures 18 yards in diameter and 7 feet in height, with an inner circle of 6 yards in diameter. There are only a very few stones in their original positions. There is one 9 yards distant from the outer circle, measuring 7 feet 7 inches by 6 feet 6 inches; but it would be rash to state that it formed part of a third circle. The next mound, which is 8 yards to the south-west of the first, does not exceed 4 feet in height. It contains the remains of a circular cist in the centre. The inner circle of this mound is 13 yards in diameter, and the outer one 21 or 22 yards in diameter. In the outer circle there are at least eight stones in position. The third mound, which lies 28 yards north-west from the second, is about 6 feet in height, and very much overgrown with furze, but three circles are traceable on it. The inner circle is 14 yards in diameter, the second 20 yards, and the outer 30 yards. On the east side of this mound lies a boulder measuring 7 feet by 4 feet.

On the north side of the mossy flat to the north of "Blar-nam-Feinne" there are three mounds, which I believe to be of the same character as the last. One of them has been entirely hollowed out, and has now the appearance of a circular pit, measuring 17 feet in diameter, and $2\frac{1}{2}$ feet deep. Thirty-eight yards to the south-east of this one, there is a mound 10 feet in diameter.

Again, about 50 yards to the south-west-by-west of the first-mentioned one, there is the most interesting one of the three. Here there is the remains of a cist, with four and perhaps five stones still in position. This cist is on the outer side of a mound measuring 6 or 7 yards in diameter.

There is a solitary mound at Balpeck, measuring 94 feet in diameter and 15 feet high from the surrounding ground. "Balpeck" was the name of a croft now included in the farm of Easter Craggag, Kirkhill. The mound lies in the corner of the wood, and has been carefully preserved by building a dyke right round it.

CIRCLES.

On Inchberry Hill, in Kirkhill, there are two circular buildings, the smaller one to the west measures 24 feet in diameter, and is connected

with a larger one measuring 48 feet in diameter, by an irregular wall of stones. There is very little of the smaller one left; but the larger one shows a wall 6 feet thick, and in two places in the wall itself there are remains of circular cists.

There is a circular mound called "The Fairy Hillock," in a field a little from the entrance to the House of Moniac. It is planted with Scotch fir, and without any trace of a stone circle.

There are two circles at Creagan Dubh, west of Inchstaing, one 42 feet and the other 30 feet in diameter, with the doorway to the east. The circular ridge of earth is from 1 to 2 feet high. Associated with numerous cairns on Slios-Garbh (the Rough Slope), west of Cruive, there are two circles, with the openings to the west. The westerly one, which is the largest, measures 13 yards in diameter, and the surrounding wall is 6 feet thick. In the interior of the circle, and not far from the entrance, there is a smaller circle 9 feet in diameter. There is evidence also of a small circular structure in the inclosing wall. The smaller circle lies 21 yards north-east from the larger one, and measures 9 yards in diameter.

About a quarter of a mile to the north of Boblaine, there is the remains of a cairn surrounded by a circle of stones. The cairn measures 11 yards in diameter, and at a distance of 2 yards, there are the remains of a circle of stones about $2\frac{1}{2}$ or 3 feet high. At a distance of 20 yards north-west from the circle there is a boulder 4 feet by 3 feet, but whether it had ever formed a part of the structure it would be hard to say.

About half a mile north of Boblaine, there are the remains of another circle of stones, eight of which are still in position. The circle, when complete, would be about 13 yards in diameter. There are several others very indistinctly marked, in its immediate neighbourhood.

There is a very interesting group around "Loch-an-a-Cailleach," *i.e.*, the Loch of the Old Woman. No. 1 is to the east of the group, and measures as follows:—Inner diameter, 39 feet; wall, 6 feet wide, and from 1 to $1\frac{1}{2}$ feet high. The entrance to this, as to all the others, is towards the east. No. 2 is a few yards to the west of No. 1, and measures in inner diameter 56 feet 4 inches, with surrounding wall 6 feet thick, and from

2 to $2\frac{1}{2}$ feet high. Between No. 2 and No. 3 there is a cup-marked stone, with twelve cups on it. No. 3 is a few yards west of No. 2, and measures in inner diameter 51 feet, with surrounding wall 6 feet wide, and from 1 to $2\frac{1}{2}$ feet above ground. These are situated to the south of the loch, and from 400 to 500 feet above average sea-level. No. 4 lies on the west side of the loch, and resembles the others in character, measuring in inner diameter 39 feet. The wall is very indistinct, but appears to have been about 6 feet thick. No. 5 lies about half a mile to the north of the loch, and about the same level as the rest. Its inner diameter is 48 feet, with a wall 6 feet in thickness.

There is another group of circles on Blair More, in Glenconvinth. The hill called Blair More lies to the south of Convinth, and the circles are at 900 feet above the sea-level. The western one is 11 yards in diameter, and wall 3 feet thick, with the opening to the east. Lying at the door of this circle is the half of a "rubbing-stone." The fragment measures 2 feet 2 inches by 1 foot 6 inches.

The second circle lies 200 yards south-east of the first one, and measures 13 yards in diameter, and the surrounding wall 3 feet. At the 1000 feet contour line on this hill there is an open cist.

In Eskadale Wood, Kineras, near Hughtown Post-Office, there is a structure which consists of two concentric circles, partly of earth and partly of stones. The entrance faces the east. The outer wall has been partly destroyed by planting trees, and the inner one is still less distinguishable. The diameter of outer circle, over all, is 65 feet; the thickness of wall 9 feet 9 inches, and the entrance is 9 feet wide. The diameter of the inner circle is 34 feet 6 inches, and the thickness of wall 3 feet 6 inches. The height of the walls above the present ground is 1 foot 6 inches. The outer face is carefully built, as well as the entrance.

SCULPTURED STONES.

In addition to the stone at Moniack Castle, which will be found figured in the Society's *Proceedings* (vol. xvi. p. 341), there are some very interesting sculptured stones in the old churchyard of Glenconvinth. There is also a fragment of a very beautiful cross in the churchyard of Kirkhill.

CUP-MARKED STONES.

At Bruiach, in Kiltarlity, there are two concentric circles of upright stones. In the inner circle there are two stones with cups. Again, in the circular cairn at Culbirnie, there are four stones with cups on them. Stones with cups are to be seen at Moniack Castle, Kirkhill, and at Kirkton Farm. In Kineras, Kiltarlity, there are two very fine specimens of cup-marked stones. These, along with many others, will be found in the Society's *Proceedings*, vol. xvi. There remains one to be mentioned which has not been figured. It is found among the remarkable circles at Craig Dubh at Aigas, near Loch-nan-Caillach. It contains twelve distinct cups.

OLD BLOOMERIES.

To the west of Loch-an-a-Chailleach, above Aigas Ferry, on the old road leading to Urchany, there are the remains of an old iron working, with plenty of the slag and charcoal lying about. There are evidences of another in Farley, to the east of Mr William Ross, the gamekeeper's house. A third is at the east end of Loch-nan-Eun, at the back of Farley Wood.

CHARCOAL PITS.

There are two or three pits at the north end of Loch-nam-Bonnach, which were used for the purpose of converting peats into a kind of charcoal for the use of the smiddy. In former times, when any one went to the "smiddy" to get any work done, he had to carry fuel of this kind with him. There are people still living who remember the thing being done. The peats were placed above a fire in these pits; and the whole thing was then covered over with turf, and allowed to smoulder, until the peats were converted into a kind of charcoal.

OLD RUINS, STRATHERRICK.

I have now to notice a curious collection of ruins in Stratherrick.¹

¹ I am indebted to the kindness of Mr Fraser for the drawing on which the dimensions and relative positions of these are laid down. In justice to Mr Fraser, however, and in case any of the observations should turn out to be not strictly accurate, I must state that the drawing was prepared entirely from notes supplied by me.

They are situated about a mile from Whitebridge, exactly to the west of the Catholic chapel, and between the road and the river, on a slightly elevated piece of flat ground which appears at one time to have been surrounded by the river.

The platform is covered over with very old birch trees, which have been planted or self-sown subsequently to the present condition of the remains.

The whole space measures 200 yards by 54 yards, and from 5 to 8 feet above the level of the river and surrounding ground.

The remains, as will be seen from the drawing, are circular, oblong, and square, and the following are the dimensions of each :—

No. 1 is circular, and measures—outer diameter, 45 feet ; inner diameter, 33 feet ; width of ditch, 3 feet ; diameter of low mound of stones in centre, 10 feet ; width of passage, 4 feet ; direction of opening, north-east. The walls are simply low mounds or ridges of earth and stones, rising from 1 to 2 feet above the surrounding ground, and 3 feet from the bottom of the ditch or trench.

No. 2, is square, and measures—outer diameter, 36 feet ; inner diameter, 22 feet ; width of ditch, 3 feet ; width of wall, 3 feet. The interior of this one consists of stones and earth, and rises towards the centre to the height of 1 foot above the surrounding ground. It is quite contiguous to No. 1.

No. 3 resembles No. 2 but is smaller, and measures—inner diameter, 18 feet ; outer diameter, 30 feet ; width of ditch, 3 feet ; width of wall, 3 feet ; height of centre above ground, 3 feet. The entrances to No. 2 and 3 seem to have been at the corners, but are not well marked.

No. 4 is oblong, and measures 43 feet by 16 feet. In this case the wall is almost level with the ground, and the direction of the longest axis is east and west. There is no appearance of any entrance.

No. 5 is oblong, and measures 35 feet by 15 feet. The height of wall is 3 feet as seen at the west end, but nearly level with the ground on the east end. The remains of wall at west end, which is the only piece of true building about the whole, is bee-hive-shaped and surrounded by a mound of earth, rising from the very edge of the platform, on which they are all situated.

No. 6 resembles in shape No. 1, and measures—outer diameter, 36 feet; inner diameter, 24 feet; width of ditch, 3 feet; width of wall, 3 feet; height of inner mound of stones, 2 feet; entrance 3 feet wide, and faces west-south-west.

Nos. 7, 8, and 9 are simply mounds, but I have no doubt were originally of the same form and structure as No. 6. As they now stand No. 7 measures 19 feet in diameter, and stands 3 feet above the surrounding ground. No. 8 is 14 feet, and No. 9 16 feet in diameter.

No. 10 is oblong, and measures 38 feet by 28 feet; is surrounded by a wall and trench of similar dimensions to the others.

No. 11 can hardly be distinguished, and therefore I thought it better simply to mark its position. As far as could be determined, it measures 24 feet by 21 feet.

At a distance of 23 yards from No. 1, there is an interesting group of three (Nos. 12, 13, and 14), which are connected with each other as shown in the drawing.

No. 12 measures in outer diameter 36 feet; inner diameter, 18 feet; width of ditch, 4 feet; width of wall, 5 feet.

No. 14 measures 33 feet by 14 feet.

As far as can be ascertained, there exists no account of these structures among the people of Stratherrick, and I will not venture to conjecture what they may have been.

VI.

NOTICE OF A PIETA FROM THE OLD CHURCH OF BANFF. BY
ALEX. RAMSAY, OF THE "BANFFSHIRE JOURNAL."

This sculpture was dug up twenty-six years ago, in the old and now almost disused churchyard of Banff, by the late Mr John Kynoch, then sexton of the church. It represents the dead Christ in the arms of his mother. The body rests on the lap of Mary (see fig. 1), whose left



Fig. 1. Pieta from the Old Church of Banff.

hand supports the left arm of her Son. Unfortunately, the heads of both the figures are gone. They were broken at the time when the stone was found. Mr Kynoch informed me that he and an assistant were digging the grave in which are interred the remains of a daughter of the late Mr Marshall of H.M. Customs, when they came on a heap of stones, and were compelled to use pick instead of the spade. The pick struck the stone and destroyed the heads. I asked Mr K. what became of the fragments of the heads, when he replied that the whole was so broken as to render restoration impossible. Observing that there were some carvings on the stone, it was

carefully raised and cleaned. The late Rev. Dr Bremner, then minister of the parish, had his attention drawn to it, and it was some time in his house. It was afterwards replaced in the churchyard. Mr Kynoch kept it for some time in the aisle which forms the chief remnant of the old church, but latterly he had it placed on a low pedestal by the side

of a tombstone. Its existence was known to several persons, but my attention was first drawn to it by Dr Grigor of Nairn, at the meeting of the Scientific Societies in Banff in July 1883.

The sculpture is a pieta of small size. As we see it, the stone measures 1 foot 5 inches in length by $11\frac{1}{4}$ inches in breadth, while the thickness is 6 inches. With the heads entire, the length would probably have been about 1 foot 9 inches. The material is the same as the Classock (Morayshire) sandstone. The carving is probably the work of a native artist.

The spot in the churchyard where the stone was dug up is on a line with the interior of the north wall of the ruin of the old church. The old church which had contained the sculpture was begun to be erected in 1471, and was occupied as a place of worship till 1789, when the church at present in use was erected on a site in a different part of the town. When it was resolved in 1778 to build the new church, it was urged, as a plea for change of site, that the space occupied by the old building was wanted to be added to the burying-ground. It was accordingly resolved that when the new church was erected the old church should be removed in order to make space for interments. The Rev. Abercromby Gordon, minister of the parish, writing in 1798, says—"The old church was taken down only last year, excepting an ancient vaulted aisle on the south side, now the burying-place of Lord Banff's family." This vault is still entire, and the inscriptions are in admirable preservation.

So far as known to me, the existence of a stone pieta is unique in Scotland. The close resemblance of the small Banff sculpture to the famous pieta by Michael Angelo, in St Peter's at Rome, will be seen on comparing the stone with the accompanying photograph of Michael Angelo's work, for which I am indebted to the kindness of Dr Grigor of Nairn. A photograph of the Banff sculpture, taken by Mr A. Rae, Banff, is sent with the stone.

It is probable that the Banff sculpture is about the same age as the old church (fifteenth century). It will be observed that the stone is flat at the back, and has in the base a socket, indicating that it stood against a wall, and rested on a pillar of some kind. It is intended to place the sculpture in the Banff Museum.

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VII.

NOTICE OF TWO SCULPTURED STONES IN GLEN URQUHART. By
WILLIAM MACKAY, SOLICITOR, INVERNESS, F.S.A. SCOT.

These stones were found about seventeen years ago in a cairn on the
farm of Drumbuie, Glen Urquhart, Inverness-shire, and were removed

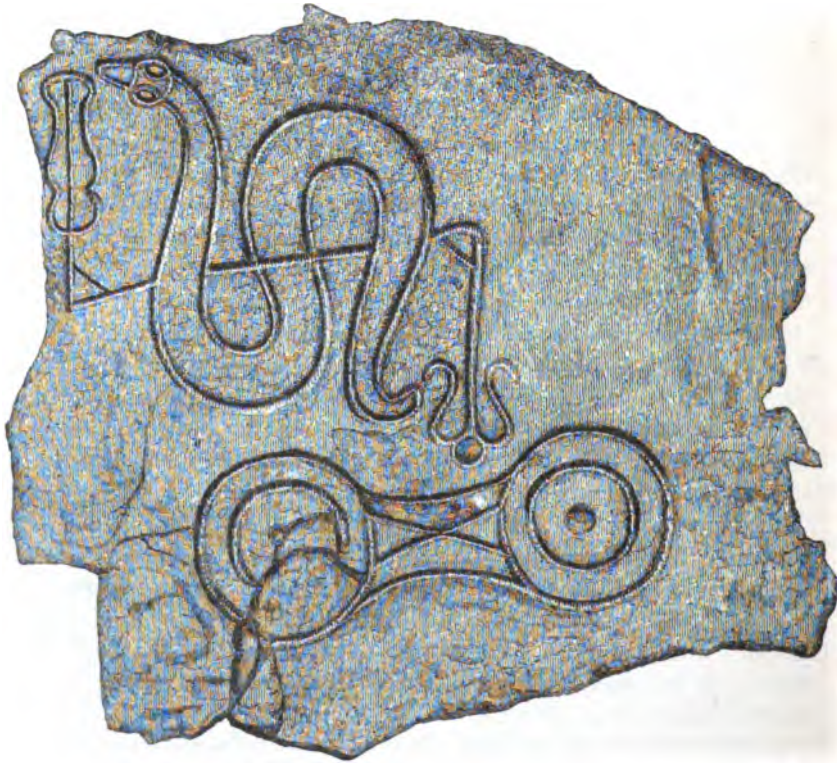


Fig. 1. Sculptured Stone at Glen Urquhart.

by the late Earl of Seafield to Balmacaan, where they now are. The
rubbings which accompany this notice were made by me in August 1885.

Stone No. 1 is a rough-surfaced, weather-worn slab of irregular shape (see fig. 1), its greatest length being 2 feet 6 inches, and its greatest breadth 2 feet 6 inches. The figures on it are—a serpent intertwined with the Z symbol, and the spectacle symbol. As will be observed from the drawing, this stone resembles the one at Newton, Aberdeenshire, of which there is a cast in the Society's Museum.

Stone No. 2 is evidently a fragment. As it now stands its greatest length is 3 feet 8 inches, and its greatest breadth 2 feet 10 inches.

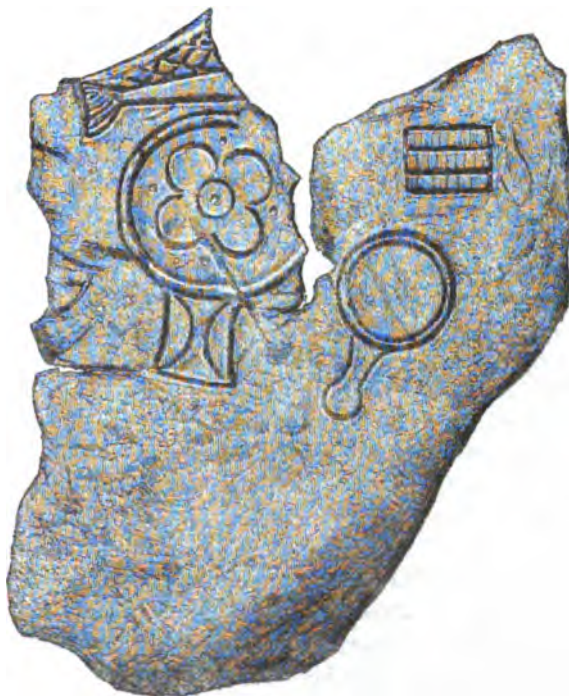


Fig. 2. Sculptured Stone at Glen Urquhart.

Its surface is rough and weather-worn, but the following figures are still easily traceable on it (see fig. 2), viz., a small mirror and a larger and more elaborate one; part of a fish, the other part being broken off; and

a figure, which may probably have been intended for a comb. This stone, when found, was broken in three parts, but the Earl of Seafeld caused them to be carefully cemented and "set" into a large stone, which keeps them together. Stone No. 1 has also in the same way been encased in another stone, so as to prevent its being broken.

The discovery of these stones at Glen Urquhart adds a new locality to the list of symbol-bearing stones, and furnishes another example of the remarkable group of symbols consisting of the serpent and double disc, hitherto known only at Newton in Aberdeenshire.

VIII.

THE ORIGIN AND EARLY HISTORY OF THE OLD TOLBUITH OF EDINBURGH—THE HEART OF MID-LOTHIAN; AND THE LUCKEN-BOOTHES. BY PETER MILLER, F.S.A. SCOT. (PLATES VI., VII.)

Sir Walter Scott, in his novel, *The Heart of Mid-Lothian*, has very graphically described the High Street of Edinburgh as it presented itself previous to the removal, in 1817, of the Old Tolbuith, the Lucken-booths, and the Cramers, which encumbered that street around St Giles' Church. In his notes to that novel, in the author's edition in 1830, he gives a few additional historical details that are deeply interesting to the antiquary; these fail, however, to satisfy his curiosity, and only increase the desire to know something more definite respecting the origin and early history of those buildings which the genius of Scott has made famous for all time coming. Daniel Wilson, in his *Memorials of Edinburgh in the Olden Time*, has given many additional interesting details as to the architectural outlines of those famous old structures, which will be noticed further on; but he also has only conjectures regarding their origin and early history, which appear to have no foundation in fact.

To understand aright the historical evidence respecting the origin and history of the Old Tolbuith and its early surroundings, it is necessary to realise in one's mind what the actual state of matters was near the end of the fourteenth century, about the time when these erections were

first planted in the market-place around St Giles'—the parish kirk of the city. The authentic records of the various additions to St Giles' Church, going backward to 1386, a period of 500 years from the present time, give us something like an exact photograph of what the venerable old church was, and its surroundings at that early period. There is Chepman's Isle, after 1513; Prestoun's Aisle on the south side, subsequent to 1454, the date of the charter of erection; the extension of the Choir prior to that date; the Albany Aisle, about the commencement of the same century; and the five vouted Chapels on the south side of the nave of the church, the contract for building which is dated 1387. These well-authenticated data enable us to fix very correctly the dimensions of St Giles as it existed prior to the year 1386, just the year after the city had been burned by the English army under Richard II. Measured on the ground plan in the chartulary of St Giles (Bannatyne Club), the extreme breadth over the then walls is only 80 feet; and the length, from the west gable to the third pillar in the choir, at which the east gable stood, is 203 feet. Outside the church on the south was a clear open space, extending down to the Cowgate, part of which formed the parochial burying-ground of the city. From the charters and sasines of property contained in the *Register of the Great Seal*, *St Giles' Chartulary*, and numerous entries in the *Exchequer Rolls of Scotland*, from 1365 down to the middle of the following century, abundant evidence is obtained proving how the ground at the south-east end of the church was covered. In the year 1440¹ "a rent was paid to Robert Nudry for the tenement belonging to the King, which was situated at the Kirk Style of the Cemetery of the Church of St Giles," in which the money was coined. It must also be kept in mind that at that period the High Street was wider by 7 feet on each side than it is at present. It was subsequent to the year 1508, according to Maitland, that the wooden fronts of the tall houses in the High Street were first erected. The Town Council at that date authorised the extension of the fronts of the houses 7 feet into the street, by putting up wooden fronts, to encourage the inhabitants

¹ *Exchequer Rolls*, vol. v. p. 90, 1440; also *Reg. Mag. Sig.*, vol. i. p. 40, 1365.

to purchase the timber cut down in the Burghmoor.¹ From that time down to a comparatively recent period, all the houses on both sides of the street had a piazza or "peaches," as they are termed in the old sasines of properties, in the High Street. There remains still a specimen of that old architectural arrangement at the head of Warriston Close, in one of the fine old mansions that still adorns the High Street. The picture thus presents itself of a wide open space, with a comparatively large church occupying the centre of the street, having a large open burying-ground on the south, a wide open place to the west—something as it is at present—and on the north side of the church a street 7 feet broader than it is at present. There is sufficient ground for the belief that the houses in the High Street at that early period were nearly the same height as at present—there is no evidence that the Buthraw—the Luckenbooths—were then in existence—while on the east of the church the street was wider than it is at present by 14 feet, on which stood the "Mercate Cross" so early as 1365.² Such then appear to have been the actual arrangements of the "Market Place" prior to the renovation of the city, and the commencement of the great improvements inaugurated by King Robert II. in 1386, subsequent to the successive ravages and burnings of the city by "our auld enemies the English," under Edward II. in 1322, and by his son in 1335, and yet again in 1385, when Richard II. burned the city.

In 1386, the year following the last destruction of the city by fire, Robert II. granted a charter to the citizens of Edinburgh for the adornment of the city, and for the erection of public buildings upon the market place. The charter is still extant, and a copy is given in the volume of charters and documents belonging to the city, forming one of the volumes of the Burgh Record Society's publications. The charter purports to be granted by King Robert II. to the burgesses and community of Edinburgh, of a piece of ground at the north side of the High Street for the purpose of erecting houses and buildings there—

¹ In 1508 the Town Council enacted that owners of houses be allowed to extend the fronts of their houses to the extent of 7 feet into the street, from the timber cut down in the Burghmoor.

² *Reg. Mag. Sig.*, vol. i. p. 40.

on, for the occupation of the burgh, dated 25th July 1386. It is endorsed "Carta fundi de le Belhous," Charter of the site of the Belhous. The charter is in Latin; given briefly in English, it runs thus:—"Know ye, that we have given, granted, and by this our present charter have confirmed, to our beloved and faithful, the Burgesses and Community of Edinburgh, and their successors in time to come, 60 feet in length and 30 in breadth of land lying in the market place of the said burgh, on the north side of the street thereof; giving and granted to them, and their foresaid successors, our special license to construct and erect houses and buildings on the foresaid land, for the ornament of the said burgh, and for their necessary use." It is to be held freely by burgage tenure, and a silver penny is to be paid to the king and his heirs yearly, if asked, in name of blench-ferm, &c. By a reference to the ground plan of St Giles, contained in the chartulary of that church, it will be observed that the building known as the Tolbuith, was situated a few feet west of the gable of the church; and the south front of the Tolbuith was continuous in a line with the north wall of the church, as it existed prior to the erection of the Albany aisle. The building was about 60 feet in length, stretching westward, and was 30 feet in width, projecting into the line of the street, leaving a roadway of about 30 feet, including the pavement between the front of the houses in the High Street and the north front of the Tolbuith. Before stating the evidence as to the identity of this site with the one granted by King Robert II. for the adornment of the city, it may be as well to state what was actually meant by the term "Belhous." Although all knowledge of its uses and even of its existence in the civil economy of the burgh is now forgotten,—there being but few references to it in the records of the city,—the explanation seems simple enough. In very early times the meaning of the term was well understood, and such buildings performed a most important function in the economy of all burghs. A reference to the *Statutu gilda* of Alexander III., in the first volume of *The Scottish Acts of Parliament*, gives the following information respecting it:—"We have ordained that as often as the Alderman shall have to call the guild brethern together, for the transaction of business, they shall assemble at the ringing of the bell, or pay a fine

of twelve pennies. And when the little bell has been rung through the town, then the bell in the Belhouse shall be rung three times—first shortly, and then twice each time shortly, and those not coming to the meeting shall be fined." It was also ordained that no one should buy fish, cheese, or any other commodity, until the ringing of the bell in the *belfredo* or Belhous. It would appear that no business of a civic character could be gone into without the ringing of the bell, consequently every burgh had its civic bell and bellhouse. Apparently in those early times the "bellhouse" was the designation by which the burghal offices were known before the term Tolbooth came into use. That term also has had its day, and has now given place to the more fashionable designations of Town Hall and Corporation Buildings.¹ But the bellhouse remains as an integral part of the municipal buildings of every burgh in Scotland; from the smallest to the largest they have the *bellhouse* in the shape of a steeple or clock tower. Glasgow in the year 1595 had its bellhouse, and also received rents from it, as in Edinburgh. It is obvious that in early times the ecclesiastical bells and the municipal bells were totally distinct and independent of each other—and it continues so to this day—Edinburgh standing alone, having neither bell nor bellhouse.² In the case of Edinburgh at that time, the bellhouse was a separate building—as shown in the Plate—attached to the new municipal buildings called the Tolbuith. There are no records of the Town Council previous to the year 1403, and what remains up to the middle of that century consists only of scraps in the form of copies and extracts from the original documents. For about twenty years after the granting of the charter of King Robert II.,—there are, therefore, no traces on record of either the Belhous or the Tolbuith, or of the build-

¹ In a memorandum of "Charters kept in le treasourhous of the church by the Dean of Guild," the following among others is given:—"Carta domini Roberti regis super donacione fori videlicet *le belhous*" (*St G. C.*, p. 277).

² "In 1552—The Common Bell.—The provost, baillies, and counsle thinkis expedient and ordainis that the common bell haif ane string cumand thairfra to the nether end of ane pillar in the kirk, and to be lokkitt in ane almerie, and that to haif six keyes, ane thair of the provost, four to the four baillies, and the sixt to the belman that the same bell may be rowng at all tymes quhen tyme occurais" (*Council Records*).

ings erected on the ground in the market place in the High Street earlier than the following :—On the 3rd October 1403, in the first of those extracts, the Pretorium (Tolbuith) is mentioned for the first time, and we know distinctly from that time, that all the business of a public description was transacted in that municipal building known as the “Pretorium of the burgh of Edinburgh.”¹ The Town Council, the Justice Ayres, the Law Courts, and the Scottish Parliament² were accommodated there; in short, all business, whether of a local or national description, was transacted within its walls, down to Queen Mary’s time, when the New Tolbuith was erected further south. During the first century of its existence, it does not appear to have been used as a prison, and it was only in its latter days that it became the city prison. The exact date will be given further on.

In 1451 both the Belhous and the Tolbuith turn up in a somewhat demonstrative form in the tacks of the land and annual rents of the burgh, made in the Tolbuith of the same 10th November 1457. The methodical and precise mode in which the entries are stated in the roll brings before us the exact form of the old Tolbuith as it existed then, as at the last days of its existence. It had a north front, a west end, and a south front. I copy the document exactly at it stands, omitting the names of the securities in each :—“The first booth of the chamber of the Tolbuith is let to Allan Broun for 40s. The second booth is let to John de Dalrimpill, for 40s. The third booth is in the hands of Malcolm Baird for 40s. The fourth booth is let to Henry Fowler for 45s. The fifth booth is let to Jonete, spouse to the late William Scott,

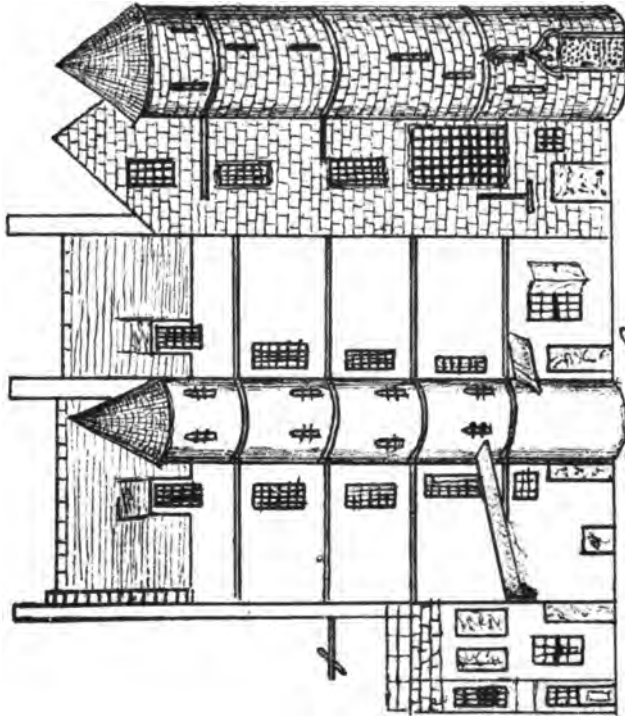
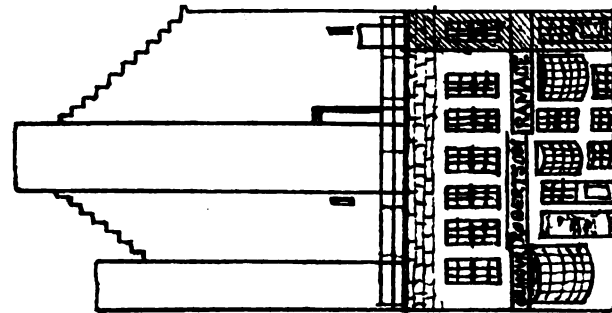
¹ It must not be understood that there was no pretorium in Edinburgh previous to this date, because from a deed in the St Giles’ Chartulary there was a pretorium in the burgh of Edinburgh as early as 1368 (Deed I. in Chartulary), all that is meant is that this is the first notice of the new pretorium subsequent to the granting of the charter.

² The first Parliament held was in 1449—“*Parliamentum excellentium principis ac domini nostri domini Jacobi secundi dei gratia Regis Scotorum illustrissimi inchoatum et tentum apud Edinburgh in pretorio ejusdem*” (*S.A.P.*, vol. ii. p. 33). The Parliament of ane richt hie and excellent prince and our Soverane lorde James the Secunde be the grace of Gode King of Scottes haldyn in Edinburgh et begunyn in the Tolbutth of the samyn the 26 day of the month of Junij the yere of our Lorde j^miiiij^e et fifty et the first” (*Ibid.*, p. 39).

for 45s. The sixth booth is let to Thomas Williamson for 45s. The seventh booth is in the hands of Nicholas Spathy for 15s. The next booth is in the hands of George Fawlan for 45s. The two booths on the west side of the Tolbuith are let to Robert Murray for 43s. The east booth on the south side of the Tolbuith is let to John Law for 20s. The second booth is let to John Best, and is given to him gratis for his fee. The third booth is in the hands of the town. The fourth booth is let to John Gullane for 20s. The fifth and sixth booths in the hands of the town.

"In the Belhouse, the house above the stair is let to James Taylor for 50s. The second house is let to William Balfour for 45s. The third house is let to Thomas Nort for 18s. The fourth house is let to Walter Carnis for 20s. The pent-house under the stair is let to Adam Cant for 19s. 6d. The uppermost chamber is let to Malcolm Boyd for 30s. The booth next the pent-house is let to Thoms Whitelock for 40s. The next booth is let to William Turner for 40s. The next booth is let to William Hall for 44s. 5d. The next booth is let to Harman Beltmaker for 44s. 6d. The next booth is let to Adam Spens for 44s. 6d."

In 1464 there are additional booths let in the tenement near the kirk style. Two booths of the outer booth are set to John Strath-auchin for £3, 11s. One of them is a tavern, the hall, with the chamber and cellars in the kirkyard; the cunyie-house (the mint); the uppermost chamber in the kirkyard, and the throughgang, whatever that may be, is let for 8s. to William Met. From the Exchequer Rolls, 1438-40, it appears that the King had acquired by purchase several tenements at the kirk style at the east end of St Giles'. Some of these were now in the possession of the city. Those entries also prove that there was another kirk style altogether different from the "stinking style" stigmatised by the poet William Dunbar. Subsequent to this time, in the years 1480, 1481, and 1482, the lettings of the booths are all stated in the same methodical manner, only the rentals had all been increased—those on the north side of the "pretorium" being now £4, which in 1457 were let for 40s. At the last named year, 1482, Master Richard Lawson, the Richard Lawson of Highriggs, was the occupant of the eastmost booth on the north side of the pretorium. He was several



*John Smeaton.
34 Windmill Street, Edin.*

WEST END OF TOLBOOTH

SOUTH FRONT OF TOLBOOTH AND BELLHOUSE

times after this date Provost of the city, and was the Master Lawson of Pitscottie, who witnessed the portentous affair at the Cross of Edinburgh previous to the battle of Flodden-field. It is worthy of remark that many of the names given show that the occupants of these booths were men of note, forming the leading burgesses of the city at that time.

That these rentals of booths in the Tolbuith and Belhouse refer to the buildings erected on the piece of ground granted by Robert II. in 1386 admits of very little doubt. Maitland, in his *History of Edinburgh*, refers to this charter; but he supposes that the ground was higher up the street—about Milne's Court. In the charter of James III. in 1470, regulating and fixing the stances of the different market places in the city, there is the following reference to the Belhous:—"Also the Cramys of Chepman to be set from the Belhous down to the Tron, on the north side of the said street." The site of the meal market of grains and corns was fixed by the same instrument "frae the Tolbuith up to Liberton's Wynd," clearly showing that the Belhous was not above that point. Wilson, in his *Memorials*, describes the Tolbuith as a tall and gloomy-looking pile of buildings; and he has given two views, showing the north and south fronts, the two being very dissimilar to each other. Those prints show very distinctly that the pile consisted of two separate structures. The larger and western portion was built of plain rubble on both the north and south sides; while the smaller and eastern portion next the church was of polished ashlar; and on the north side it was rather handsome, whereas the south front was of the same character as the south front of the west portion, and had a round projecting tower at the south-east end. There is no print in existence (so far as I am aware) of the Luckenbooths. The one now given (see Plate VI.) is a facsimile of a pen-and-ink drawing by the late Rev. James Syme, contained in a volume of prints and original drawings in the Society's Library, which the librarian has kindly allowed me to copy. It shows the entire length of the north front of the Luckenbooths, along with the Belhous and Tolbooth. The south front of these two structures (Plate VII.) is also from a pen-and-ink drawing in the same volume. The cut representing the east end of Creech's Land, looking down the High Street (fig. 1, p. 374), is from Creech's

Fugitive Pieces. The fact of these erections occupying as near as may be the same extent of ground as defined in the royal charter of 1386, "as lyand in the market-place of the burgh on the north side of the street," and only about the length of St Giles' Church from the Mercat Cross; and also that those buildings were in existence from twenty years after the date of the charter down to 1817, appears sufficient evidence to decide the question as to the site of the Belhous. There is more, however, for recently I discovered from an old sasine of the premises lately occupied by Mr John Clapperton, No. 371 High Street, that they belonged to Adam Bothwell in Queen Mary's time, and were described as Bothwell's fore tenement situated on the north side of the High Street, *opposite to the Belhouse*. Now the eastern portion of the structure called the Old Tolbuith was as near as may be opposite to the tenement in question. Although, previous to the removal of the Tolbuith, the carriage-way was only some 14 feet, to that must be added the width of the pavement, 7 feet; and if to 7 feet of encroachment on the street by the wooden front subsequent to 1407 be added, there would at the time when the Belhouse was erected, be a total width of the street of over 30 feet.

From the time of the erection of the Belhouse and the Tolbuith down to 1560 those buildings appear to have undergone little or no change. About that time, however, the accommodation contained within their walls appears to have become insufficient and otherwise unsuited to the various requirements of the different public bodies that had to be provided for at the public expense. The following entry in the Town Council Records tells its own story:—

1560, June 19.—*Anent the Tolbuith Schule and Clerkis Chalmer.*

The quhilk day the prowest, baillies, &c. . . . haifand considderation of the gret inquietation that they have had in tymes past within the Tolbuith of this bruch for laik of roume to minister justice and to do thair other effairs at all sic tymes quhen the sessioun did sit or quhen ony courtis and convocations war in the samyn, and alsua considdering the scant of prisoun housis and incommoditie of thair clerkis chalmer and for inhalding of the yeirlie mail of the samyn, and for other gret sums of money debursit by them for thair scole haiffing mair commodious place and sic roumes within their Kirk

as may be ane fair Tolbuith for serving of the toun in thair affairs and of all other necessar rooms upon the west part of thair said Kirk, and sik-lyke upon the east part of the samyn ane other convenient rume for ane scole for thair barnes, besid sufficient room for the preiching and ministration of the sacraments: Thairfor and for divers other reasonabil causes moving thame all in ane voice, concludis decernis and ordanis James Barroun dene of gild with all diligence to repair and big up ane stane wall videlicet ane parpell of foot thick beginnand at the southe Kirk dur called the Kirkyarde dur and stricht north to the north Kirk dur at the Stynkand Styll for the said Tolbuyth—and upon the east end of the said Kirk ane other parpell wall of the same thickness beginnand at the est cheek of the Kirk dur at Our Lady Steppis, and so in langis the breid of the said Kirk be just lyne to the south side of samyn for thair schule—and that the said James furnish big and sett up all things necessar for the said schule tolbuith preson hous clerkis chalmer and all other necessaris with the samyn, &c.

Notwithstanding this resolution of the Council, the Queen in the following year required of them immediately to take down and rebuild the Old Tolbuith. The City Treasurer's accounts from 1561 to 1564 give the details of expenses incurred in taking down and building the new one on the south-west corner of St Giles. The expression "taking down the old one" is somewhat misleading, as it appears from other evidence from various sources that the old one was only partially dismantled. The booths still continued to be let; and this idea receives further confirmation from various entries in the *Diurnal of Occurents*. In 1572, ten years later, at the commencement of the siege of the Castle, we are told that "the tour of the Auld Tolbuith was taken down," and that a defence was erected between the "Theivis hoill" and Beths Wynd. By the "Theivis hoill" is meant the prison in the Old Tolbuith.¹

It is impossible to determine at what time tolbuiths were first used for the transaction of the civic and legal business of the burgh. There can be no doubt, however, as to the exact meaning of the name by which these buildings were known—it was simply the office in which the tolls

¹ "Upon the Yule day, the 25 day of December, the toun of Edinburgh begane to big thair fortresses of diffet and mik betwix the Thevis hoill and Bess Wynd twa elus thick, and on the gait betwix the Auld Tolbuith and the other side of the gait twa speir heicht, and of the same thickness, for stopping of the Castle" (*Diurnal of Occurents*, p. 322).

and customs were collected. It has already been stated that the first time the Tolbuith is mentioned was in 1403. When it was first used as a prison there is something like positive evidence. In the letting of the booths in the Tolbuith, as already referred to, for the year 1480-81, the booths are set down in the same methodical order as in the years previously mentioned, on the north and south sides of that building. On coming to the sixth in the series on the south side of the Tolbuith, this very significant entry occurs—"The sixth buith is made a presoun." From that date down to the removal of the edifice in 1817 it appears to have been used as the prison of the city. From what is known regarding prisons at this early period, it is evident that they were very different from similar places in modern times. The conditions and arrangements of society were then very unlike what prevails now. Persons accused of offences against the laws were often warded, as it was then called, in private places of detention, as well as in their own houses, until the magistrate disposed of them. There was also what was called the *borgh*, where every one had to find caution to appear and answer charges against him. There was also the more practical modes of dealing with most of the wrong-doers in the way of punishment. There were the stocks—the kuck-stool, the jugs, the branks, nailing the ears of the culprit to the Cross, the cutting off the ears, scourgings, ducking and drowning in the North Loch, banishment from the town, hanging and burning at the stake, &c.; with such a number of rough-and-ready modes of punishments for all kinds of transgressors, male and female, there was no necessity for maintaining large prisons at the public expense. That there were prisons in early times, however, is quite certain, as we find that in King David's time a thief taken who could find no *borgh* should be taken in hand by the king's justice, and should be haldyn in prison till the next court day. A burgess accused of crime, and who could find no *borgh*, was to be kept in chains in his own house; and should there be no prison in the burgh, he shall be brought to the house of the king's serjeant, who shall find "festnyng good and stallwart." When there was no prison the magistrates and sheriffs of the districts appear to have been left very much to do as they liked in the matter, provided they warded the wrong-doer. There is an Act of the Scottish Parliament

in 1592 for building a Tolbuith in the chief burgh town in the county of Clackmannan, that gives us reliable information on this subject. The Act narrates that the sheriff complained that while other sheriffdoms had tolbuiths in his sheriffdom, there was no such building for the administration of justice, and where malefactors and transgressors could be kept and warded until justice could be administered upon them according to their demerits, and that for want of a tolbuith he and his predecessors had been compelled to hold their courts openly at the Mercat Cross of Clackmannan, and he had to keep in ward the transgressors and malefactors in his own dwelling-house, outside of his own sheriffdom. The date of the Act is two centuries after the erection of the Edinburgh Tolbuith, but it clearly indicates that the responsibility of finding prison accommodation rested with the magistrate where Parliament had not made provision for it.

If the identity of the site on which the Tolbuith stood so early as 1403 is admitted to have been on the ground King Robert II. gave by his charter in 1386, there cannot be any question as to those buildings having been originally the property of the clergy ministering in St Giles' Church. There is a charter by William Forbes, provost of St Giles in 1477, that clearly shows that his residence was situated south of the church at the parochial cemetery, for he gave up by that charter the greater part of his garden, situated between the cemetery and the Cowgate, for the extension of the cemetery, as it had, from various causes, become too small for the wants of the city, while he retained his manse and a small garden (Charter 88). It is equally certain, from the information contained in the charters of the Buthraw, many of which are referred to in the chartulary, that the clergy had nothing to do with it further than the donations or endowments made from the rents of the houses belonging to private citizens for chaplains and altars in St Giles.

There is no evidence showing that the Buthraw existed previous to the granting of the charter by Robert II. in 1386. On the contrary, the reliable and interesting evidence of the St Giles' Chartulary goes a long way to show that those erections were placed there subsequent to the building of the Belhouse and the Tolbuith. The first notice of them is in 1434. The Buthraw was only a continuation

eastward along the north side of the church. The houses were only one-half of the width of the Tolbuith; and from all that is known respecting them, the probability is that they extended down the street the whole length of the church; and, prior to the early part of the sixteenth century, when the wooden fronts were put up in the High Street, the roadway would be over 30 feet in width. What is known for certain is that Gordon's plan of the city in 1647 clearly shows that the lower end of the Luckenbooths was in a line with the east gable of the church, and had a small projection supported apparently on pillars attached to the lowermost house. This may have been the temporary structure at the Cross for the punishment of transgressors and malefactors that are frequently referred to as having taken place at the Cross. It appears from the St Giles' Chartulary that about the middle of the fifteenth century, coeval with the extension of the Church of St Giles and the erection of the side aisles, a great effort was made by many of the more wealthy citizens to endow the altarages and chaplains of this church, and not a few of these mortifications were made by the proprietors of property on both sides of the Buthraw. More than a dozen may be counted between the years 1434 and 1480 as affecting the rents of property in the Buthraw. From the names of the donors who were proprietors of the houses in the Buthraw at that time, so far as can be ascertained from the charters and other sources, especially the Exchequer Rolls of Scotland, they occupied the highest social position in the city. This fact to a great extent warrants the assumption that they were the original proprietors of the buildings in question.

The earliest mention of the Boothraw, under the appellation of the Luckenbooths, is in a sasine dated 8th February 1521-2, where mention is made of a "*tenementum edificatum ex parte australe vici Regii dicti burgi inter bothas sive opellas vocat—vulgariter the Lukkynbuthis ejusdem,*" &c. It would be a great mistake to assume that at first the booths in the Boothraw and those in the Tolbuith and Belhouse were used as shops in the modern acceptation of that term. The many references in the Exchequer Rolls, St Giles' Chartulary, and other documents of the period, very clearly indicate that they were what is now called "offices," occupied by lawyers: public offices, wholesale merchants, and such like.

One of the booths in the Tolbuith in 1481 was occupied by Maister Richard Lawson. In 1450, Lord William Crichton was the owner of a tenement in the Buithraw, as is shown by the following extract, where Gilbert Turnbull gives an annual rent to the chaplain of the Holy Blood Altar of St Giles' from "his eastern booth of his house situated in the street called the Buthraw, on the south side of the same, between the land of Thomas Tallifer on the east side and that of William Lord Crichton on the west part." Lord William Crichton was then Chancellor of Scotland, and owned at the same time another tenement on the north side of the street near the Pretorium. In 1443, Thomas Cranstoun, burges of Edinburgh, custodier of the Mint, and constable of the Castle of Edinburgh, also owned a tenement in the street called the Buithraw on the south side thereof.

From the large number of booths let in the Belhouse, it is certain that the rooms in the upper stories of those buildings were let as booths or offices. It was only in later times that the booths became shops, and still later when the *Crames* were first planted between the buttresses of St Giles' Church. These concessions were made during the pleasure of the magistrates and council.¹

Maitland supposes that the term "Luckenbooths" was derived from the circumstance of a kind of woollen cloth manufactured at Lacken, in Holland, that was sold in these booths. Various other derivations have been given, but none of them satisfactory. Ruddiman was of opinion "that the Luckenbooths in Edinburgh had their name because they stand in the middle of the High Street, and almost join the two sides

¹ "1559, April 28.—The provost, &c., (on the suggestion of Master James Lindsay, treasurer), that there was ane waist place betwixt the butterage on the eist syde of the north kirk dure quhilkis wald gif yeirlie to the gude toun the sowme of xx marks yeirlie proffit in cays the samyn were biggit to the kirk gavill with tymeir nocht passand farther nor the breid of the said butterages quhilk wald make the said passage equall and of ane breid and more honest speciallie becaus the said waist place servit for naething but collection of filth; granted that it should built" (*Council Record*).

In 1562 permission was given during the pleasure of the Council to Adam Allane, goldsmith, to big a shop for his occupation betwixt the buttresses upon the north part of St Giles' Kirk, provided the passage was not narrowed, and he was to pay a rent like the other goldsmiths for the privilege granted him.

of it." That was not the case when first erected. The term is probably of Celtic origin, from *leacan*, *lackan*—the cheek—the booths at the cheek or side of the church. Edinburgh was not the only town that had Luckenbooths. There were Luckenbooths in Dundee as well, up to a recent period. The lowermost houses in the Luckenbooths were erected early in the last century, and were built of polished ashler. The title-deeds of Creech's Land, which for-



Fig. 1. East end of Creech's Land looking down High Street.

merly belonged to Allan Ramsay, poet and bookseller, describes the tenement as having been recently built at the time it came into his possession early in the eighteenth century (see fig. 1).

Reference has been made in a previous page to an old mansion at the head of Warriston Close in the High Street, thus described by Dr Wilson, in the *Memorials of Old Edinburgh*.:—

“Over the first doorway on the west side is the inscription and date,

" QUE · ERIT · ILLE · MIHI · SEMPER · DEUS · 1583.

"The front of this building facing the High Street, is of polished ashler work, surmounted with handsome, though dilapidated dormer windows, and is further adorned with a curious monogram; but, like most other similar ingenious devices, it is undecipherable without the key. We have failed to trace the builders or occupants at this early period, but the third floor of the old land was occupied in the following century by James Murray, Lord Philiphaugh, one of the judges appointed after the Revolution." An old Act of the Scottish Parliament, dated 1695, supplies the information Dr Wilson failed to find, when he wrote his *Memorials*. It is exceedingly interesting, both as respects the builder and original owner, as well as the peculiar and exclusive rights and privileges conferred by the king's charter to its founder, the eminent Scottish jurist, Thomas Craig, advocate. The Act is intituled "Act of Parliament in favour of George Bailie of Jerviswood, anent his house at the head of Craig's Close," in 1693.¹ The document is too long to give verbatim, but a short narrative of its contents will be read with interest.

James the Sixth, in 1582, with the advice of the Lords of the Privy Council, "gave, granted, and disponed, to the said Thomas Craig, advocate, and his heirs, special license and liberty, heritable freedom, and perpetual privilege to sett furth before the syde wall of that foretenement of land lying on the north syde of the High Street of Edinbrugh at the head of the close called Robert Bruce's Closs (pertaining to the said Thomas Craig in heritage), towres or high street pillars of stone, also farr furth as the next adjacent neighbours had any stairs or steps thereof, at the least so far furth as the drop of the said tenement fell of before, and above of the said pillars to big massy wall as many house height as he should please, and to make the samen with battling on the fore wall and other parts thereof as he should think good. And his said Majesty thereby wills and grants that the said Mr Thomas should not be summoned, called, nor accused therefor, or for any of the premises, or yet incur any purprestur, forfaultur, recognition, or any other damage or skaith therethrough, in his person, lands, or goods in any wise in

¹ *Acts S. P.*, vol. ix. p. 475.

time thereafter, notwithstanding of any laws, statutes, canons, &c., made or to be made in the contrar, anent the whilk his Majesty thereby dispenced for ever, and discharged the said Lords of Council and Session and of all other judges also well in Burgh as Land specially the Provost Baillies and Council of Edinburgh of all summonding arresting calling following or pursuing proceeding unlawin troubling or intermitting with the said Mr Thomas, his lands or goods therefor and of all stoping troubling or impediment making to him in the building and using of these privileges gifts and disposition foresaid and of their offices in that part soever as the said pursuant gift and disposition or licence of the date foresaid more fully purports."

In 1694, Patrick Steel had bought the adjacent tenement on the east side of Craig's Close, and he and Robert Milne, mason, designed to erect a tenement on it which would have shut up the four window lights in Thomas Craig's house, looking eastward into what is now the Writer's Court. Bailie of Jerviswood tried to prevent the building of this new tenement, as it would infringe his rights by shutting up his window lights to the east. The usual visitation was made by the Dean of Guild and his court, and they ultimately decided against the legality of the rights granted by the king in his charter to Thomas Craig a century before. The question of right and privilege was settled by this Act of Parliament in favour of Jerviswood, and the house had to be built according to the Act of Parliament confirming the servitude, and it remains to the present time. The house still stands on the east side of Warriston Close, half the height of the adjacent tenements, and forms a very unique specimen of Old Edinburgh architecture, having apparently the original sashes in the dormer windows. It is situated just inside of Warriston Close, on the right hand side of the entrance from the High Street. The only remnant of the High Street pillars, which formed the piazza on the front of the tenement, is a handsome fluted pillar much disfigured by modern improvements. The original "battling on the fore wall" has undergone sundry modern transformations within the last few years, and the curious undecipherable monogram referred to by Dr Wilson has disappeared, and a new and more easily decipherable one now puts in its claim for an ephemeral immortality.

IX.

THE MERCAT CROSS OF EDINBURGH, FROM 1365 TO 1617—ITS SITE AND FORM. BY PETER MILLER, F.S.A. Scot.

It is a remarkable circumstance, considering the thousand-and-one historical events that were enacted at the Cross of Edinburgh previous to its removal to a new site lower down the High Street in 1617, that the greatest dubiety now exists as to its earlier site. It is equally matter of surprise that the many memorable transactions that are indelibly associated with this structure, and which have been handed down by history, that the precise situation of the Cross has been altogether left out of sight in these records.

There are few, certainly no correct or reliable, plans of the city of Edinburgh prior to that of Gordon of Rothiemay's, published in 1647. The sketch-plan contained in the *Journal of the Siege of the Castle of Edinburgh* in 1573, and reprinted in the *Miscellany of the Bannatyne Club* (fig. 1), and also the Bird's-Eye View of the city given in the *Cities of the World*, published in 1575, are both much alike in their incorrectness of detail, and neither of them give any indication of the existence of a cross in the High Street. In the sketch-plan of 1573, however, some houses clustering about the south-east corner of St Giles' Church, at the Kirk Style, are given which appear to correspond with certain entries in the Town Council Records and other documents. The accompanying cut is taken from that plan, as it gives one a rough idea of what that locality was at that time.



Fig. 1.

The common opinion is that the Cross stood somewhere on the north side of St Giles' Church. This was the opinion of James Drummond, who read an elaborate paper to this Society on 11th February 1861,¹ on

¹ *Proc. Scot. Ant. Soc.*, vol. iv. p. 86.]

"Scottish Mercat Crosses, more especially the Mercat Cross of Edinburgh," in which he gives a representation of where it stood; and he also expressed a very strong but a very erroneous opinion as to the form of the Cross taken down in 1617. David Laing, in his introduction to the *Chartulary of St Giles*, expresses the opinion that it stood near the Lady's Steps, a niche on which stood an image of the Virgin Mary, and where there also was an entrance door to the church on the eastern gable of St Giles. That Mr Drummond was misled by the paucity of evidence on which he based his opinions when he wrote in 1861, will be apparent from the additional evidence that is now produced both as to the actual site of the Old Cross and also of its form. The evidence he chiefly relied upon as fixing the site was an extract from Birrel's Diary :¹—

On the 10 July 1598, ane man, sume callet him a juglar, playit sic supple tricks upon ane tow quilk wes festinet betwixt the top of St Geills' Kirk stieple and ane stair beneath the crosse, callit Josias Close heid, the lyk was never seen in this country as he raid doune the tow and played sae maney pavies on it.

This close head has recently been identified with the close now known as Allan's Close, on the east side of the Royal Exchange. This statement of Birrel is corroborated by an entry in the City Treasurer's Account, two days later, of a payment made by the treasurer.

Item, the said 12 of July payit to Robert Stewart callit Mr of Activity for his playing upon ane tow betwixt the steiple and the Croce conform to ane precept vjlib. xiijs. iiijd.

This last notice was used by the late Mr Duncan M'Laren, in his statement made in the Town Council in 1861, to prove that the old Cross stood west of St Giles' Church. The two notices read together only show that the structure stood somewhere east of St Giles' steeple.

Gordon of Rothiemay's plan of the city, laid down from actual survey and published in 1647, about thirty years after the removal of the old

¹ "Diary of Robert Birrel," in *Fragments of Scottish History*, p. 47.

Cross in 1617, enables us to determine one or two points at that date : First, the exact point on the High Street to which the Luckenbooths came,—that was as near as may be on a line with the east gable of St Giles' Church. It supplies us also with a correct outline of the New Parliament House erected on a portion of the area of what was previously the Parochial Cemetery of St Giles', the east wall of the cemetery extending down to the Cowgate with the Kirk Wynd, as it was previously called, on its east side, and two or three other closes or wynds, the one next the Kirk Wynd being called St Monan's, and the next two leading to the Fish Market, which was situated down nearer the Cowgate. These are fixed points which, taken along with other facts now to be stated, throws new light upon the question.

In the first volume of the *Register of the Great Seal*, 1814, the following charter, granted by David II. in the year 1365, goes a long way to determine the question :—"David grants to C. Fergusio de Edinham, burghers of Edinburgh, that entire land with the pertinents that formerly belonged to the late William Bartholomew,¹ within the burgh of Edinburgh, situated on the south side of the Mercat Cross (crucis fori), between the lands of John Wigmar on the east on the one side, and the land which formerly belonged to Walter de Corry on the other side."²

¹ William Bartholomew and Walter de Corry are not unknown to fame. The former was a *prepositus* of the city of Edinburgh in 1343, and the latter was one of the customars of the burgh in 1343. During the troubled times of David II. the Castle of Edinburgh was in possession of the English, and was captured by the Scotch by a clever stratagem. Walter de Corry, a merchant with a number of bold confederates, undertook to appear in the Firth of Forth with his ship as an English merchantman, and offered to supply the English garrison of the Castle with a supply of wine and corn. When the supposed provisions arrived at the entrance to the Castle, the waggons and hampers were so placed in the gateway that the porter could not let down the portcullis. Douglas and his associates, who were in hiding in the neighbourhood of the Castle, on a given signal rushed out of their hiding-place, overpowered the guard, and, after a desperate conflict with the garrison, finally succeeded in taking the Castle ; the governor, Limoson, and six of his esquires only escaping ; all the rest were put to the sword. William Bartholomew and Walter de Corry were afterwards rewarded by the king and Parliament for their daring in this clever stratagem in capturing the Castle. There is every reason to believe that the owners of those two houses were the parties engaged in this enterprise.

² *Reg. Mag. Sig.*, p. 40.

Three years later there is a charter of confirmation of the same tenement in which Walter de Corry is described as on the west side of the land disposed. This charter decides two things,—that the Cross stood on the south side of the street, and that it did not stand on the north side of St Giles' Church. It also determines, along with other evidence now to be stated, that the Cross stood at that time at least the length of one tenement east of the gable of the church. From a list of annual rents doted to the altar of the Blessed Virgin in the Parish Church of St Giles, compiled by John Rollo, then the common clerk of the city, dated 12th September 1369, the following entries occur:—

Item, 5 shillings from the land of Thomas Bridyne situated on the south side (jacente ex parte australi) between the land of Symen de Preston on the east side and the land of Laurence de Neth on the west side.

Item, 5 shillings from the said land of the foresaid Laurence which now belongs to Robert of Jeduert.

Item, Six shillings from the land of John Wigmar near the west side of the land of the foresaid Robert.

Item, Ten shillings from the land of Walter de Corry beside the Cemetery.

Item, Thirteen shillings and four pence from the booths of John Wigmar opposite the land of the said Walter de Corry on the north and between the venell leading to the Cemetery on the south side and the booths *de cono* on the north side.¹

Walter de Corry's tenement is here said to be near or beside the cemetery, and King David's charter places it on the west side of the house opposite the Cross, so that at the very utmost the east gable of St Giles' could not be more than the width of the Kirk Wynd and the length of the front of Walter de Corry's house, say 80 or 90 feet, from the cemetery wall and the church, at the date of the charter. The church was extended about 50 feet eastward subsequent to the date of this charter, 1365.

From 1365 downwards there are some five or six other sasines or charters in the *Register of the Great Seal* and the *Register of Sasines*, in the *Protocol Books* in the Town Council, as well as various entries in the Exchequer Rolls of Scotland, all of which testify to the same effect down to 1560.

¹ "Charters of the Collegiate Church of St Giles," *Bann. Club*, p. 276.

In 1427, "King James I. grants to John Swift, burgis of Edinburgh, and Alison his spouse, that tenement situated on the south side of the King's Street beside the Cross between the tenement of Patrick de Hill on the one side and the tenement of John de Touris of Inverleith—from which an annual rent was to be paid to the heirs of Roger Wigmar"¹ (see pages 366 and 379).

In 1558, there was disposed "a tenement of land lying in the Burgh of Edinburgh on the south side of the High Street and the Mercat Cross of the same situated between the tenement of the *quondam* William Williamson on the east and the heritable land of the *quondam* John Adamson on the west part."² This John Adamson was a well-known citizen of his day, and was known by the cognomen "John Adamson at the Cross." There are several other sasines, all descriptive of the locality, and affording ample details of how the buildings in that neighbourhood were occupied. The Cunzie-house or Mint occupied one of them for many years, and there was a place called the *vevers*, presumably a fashionable restaurant. There was also a tavern as well at the Kirk Style, besides the outer booths, the property of the city in 1463.

Coming down to a later period, 1556, about two centuries from 1365, we find in a sasine recorded in the *Register of Sasines* in the Burgh Record, "a tenement situated in the said burgh on the west side of the Mercat Cross of the same, having the High Street on the north and east, and the passage leading to the Collegiate Church of St Giles of the same burgh on the south, and the land formerly belonging to Sir John Rynd Chaplin on the west side." This tenement stood on the east end of the Luckenbooths, and occupied the site on which Creech's Land was afterwards erected, looking down the High Street. Gordon of Rothiemay's plan (fig. 2) shows the exact position of this house, and aids materially in solving this question. The unmistakable evidence of these documents show very conclusively that the old Cross stood on the south side of the High Street in 1365, and that it stood there east of St Giles' Church and the lower end of the Luckenbooths in 1556—some sixty years previous to its removal in 1617.

¹ *R. M. Sig.*, p. 8.

² "Protocol Book of Alex. Guthrie, sen.," vol. i.

On King James the Sixth's proposal to revisit Edinburgh in 1617, after an absence of fourteen years from his native country, it was

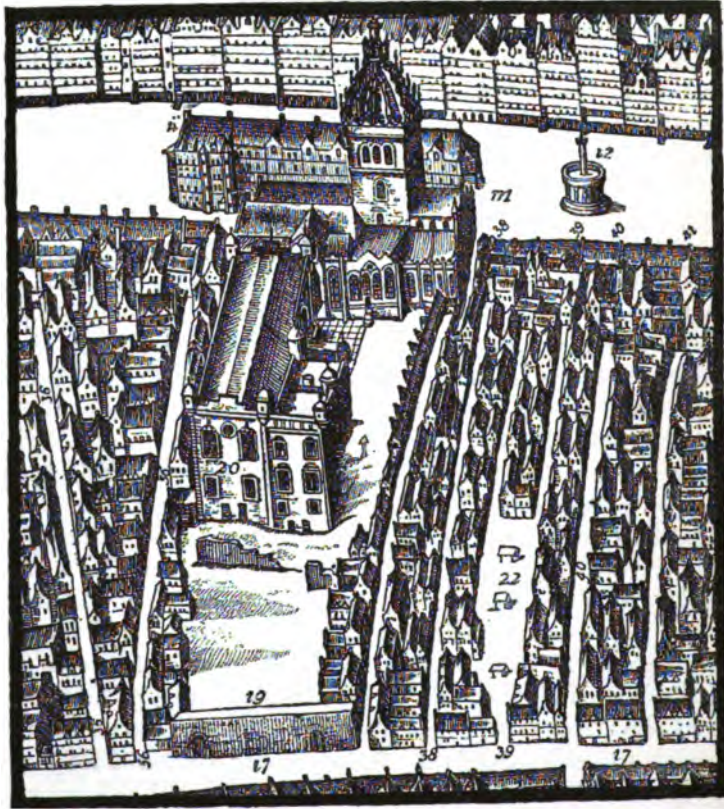


Fig. 2. Portion of Gordon of Rothiemay's Map.

- | | |
|-------------------------------------|-----------------------|
| 11. The Tolbuith. | 36. Foster's Wynd. |
| 12. The High Cross or Market Cross. | 38. S. Monan's Wynd. |
| 17. The Kow-gait. | 39. Fish-market Wynd. |
| 19. The Meil Market. | 40. Borthwick's Wynd. |
| 20. The Parliament House. | 41. Con's Closs. |
| 22. The Fish Market. | |

resolved to remove the Cross lower down the street, because it was an

incumbrance to the High Street at that point.¹ The reasons assigned for the removal appears at first sight rather imaginary. A little reflection, however, on the structural arrangements that existed around the church, and the growing necessities of the times for open spaces and new sites for public buildings to meet those requirements, suggests the idea that the erection where it then stood was really a bar to improvement so early as 1540.² That year the Town Council bought James Preston's land at the east end of St Giles' to open up the space at the "Lady's Steps," and to improve the entrance to the church. Shortly after, in 1561, the civic authorities obtained from Queen Mary the Greyfriars' Gardens for a new cemetery, in order to enable them to shut up the kirkyard of St Giles' on sanitary grounds. The Cross stood within say 45 feet east of the church, and must have greatly incommoded, not only the entrance to the church, but also to the Kirk and St Monan's Wynds. The uses made of the area of the kirkyard in erecting the Parliament House subsequent to the removal of the Cross, and shortly thereafter the entire destruction of the closely-built area, as shown in that locality on Gordon's plan, embracing both the Kirk and St Monan's Wynds. And the erection of handsome public buildings upon the area, leaving an open square, very clearly shows that the removal of the Cross lower down the street gave great facilities for carrying out these city improvements.

The spaces occupied between the Kirk Wynd and the Fish Market

¹ The only reference in the Town Council Record is the following :—

"Decimo Octavo decembris j^mvj^oxvi.

"The quhilk day the Provost, Baillies, Deyne of Gild Thesaurer and Counsell being conveynit ordainis Johnne Byris Thesaurer to caus tak doun the Croce and to reedifie the same agane and place it lower neirer the Tron be the advyse of the Baillies Deyne of Gild David Wilson Nicoll Vduart."

From the Treasurer's accounts it appears that the erection of the new Cross was set about immediately, as on the 17th February 1617, there was paid—"Item, This day, when the Croce was fundit, given to the M^r Measones amongst them, £5 6 8" and on the 25 March—"Item, for six tries tane to Edward Stewart from John Murray to help the ingyne that the Croce was set on, 30s. elk trie, £9 12 0 1617, 25 March—The Croce of Edinburgh was this day put upon the new seat, and payit for Disjoyne and Denner to the Mariners in Leyth, £24 13 0"

² *Council Records*, 1540.

Closes can still be determined with accuracy as they existed in 1647, when Gordon's map was executed, and there is every reason to believe that the same arrangement of closes existed at the early period of 1365. All the charters and sasines of property referred to imply this. Although the Kirk Wynd and also St Monan's Wynd are now both effaced on the south side of the High Street, the Cowgate portions of them still exist under other names,—Old Meal Market and Heron's Closes,—enabling us so far to determine the length of the fronts of the tenements referred to in the charters and sasines quoted as having been situated south of the Cross, and east and west of it in 1365, and later from 1565 to 1647. These arrangements enable us to determine the relative position of the Cross with a degree of accuracy that would otherwise be unattainable. The result thus gathered from all the information adduced leads to this conclusion, that the original Cross stood at or close by the head of St Monan's Wynd on the south side of the High Street, about 45 feet east from the present gable of St Giles' Church, and about 90 feet from the then gable in 1365, and most likely about the same distance from the front of the houses in the High Street as the one erected in 1617 did. If the structure recently erected had been placed some 24 feet farther north, it would have occupied as near as may be the identical site of the one taken down in 1617.

What was the form of the Cross taken down in 1617? There is now an accumulation of evidence bearing upon the question that Mr Drummond does not appear to have had before him at the time he wrote his paper. And, besides, a careful reading of the few statements on which he based his theory plainly leads to conclusions the very opposite of those he drew from them.

The following entry, from the *Council Records* in 1555, when it was proposed to take down the then existing structure, and to rebuild it on the same site, affords something like satisfactory evidence both as to its form and height:—

22 March 1555.—On the which, Archibald Douglas of Kilsindy, provost, John Syme, Edward Hoip, bailies, Robert Lindsay, Alexander Bruce of the Counsale, James Young, Patrick Durham, James Forret, Andro Elphinstoun, dekinnes, understandand forsamekill as the Mercat Croce and rowme thairrof

beand rowpit threw the toune to se quha wald big the samyn in buith or buithis on their expens and tak the samyn in rentale of the towne for ane yeirlie profit, comperit divers personis amongis the quhilkis comperit William Huchesoun, and he offerit yeirlie thairfor twelf merkis, and becaus nane bade mair the personis above written consentit that the said William suld big the said rowme of the Croce of the breid as it is now and nocht to mak the samyn brader, nor yit to holk it hower nor the calsay, and to mak the wallis thair of substantious and the worke likwys and set the lang stane as it is now, and to mak the interes to the heid thair of for proclamationis as it is now without impediment, and the interes to the buith or buithis to be just of the calsay and without any steppis; and the said William to be rentalit yerlie thairin on Mertymas evin and his airis efter him for the said yerlie dewtie alanerlie; and thairafter the said William band and oblist him and his airis to big the said Croce in buith or buithis as said is on his awne expens, and to begin the first terms payment of the said 12 merks yerlie at Mertymes nixt to com, and als sall infest the towne in his landis lyand in Grayis Clois for sure payment of the said 12 merkis yerlie and the towne to poind the buith or buithis to be bigit as said is nochttheles; and James Anderson baillie, James Carmichael dene of guild, Maister Johne Prestoun thesaurer, Richard Carmichael, Jame Broun, William Lauson, John Litill of the Counsale, Thomas Ewin and Johne Hamiltoun dekynnis, disassented to the premissis and thairupon askit instruments.

The question arises, Was this intended rebuilding of the Cross ever carried out? Mr Adam, the city chamberlain, who is quite at home in all matters connected with the old accounts of the city, has carefully looked into this question, and he has arrived at the conclusion that this rebuilding never took place. The entry from the *Council Records* shows this, that nine voted for the rebuilding and nine voted against it, and protested, so that the proposal was not adopted. Then the accounts show that within a year or so expenses were incurred by the Council in mending the door and other parts of the Cross, besides it was "dychted," occasionally at the public expense.¹ And this expenditure appears

¹ 1555, 27 June.—*Item*, that samyn day to Mungo Hunter smyth for ane lok and key to the Mercat Croce, iij*s*.

1558.—*Item*, to David Graham Robt. Cumming masonis for mending and grathing of ye Market Croce and Tolbuith Stair.

1560.—*Item*, for ane band to the Croce dur, 8*s*.

Item, for dychting of the Croce, 6*d*.

Item, for mending of the lok of the Croce dur, 1*s*. 6*d*.

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from the accounts to have continued long afterwards; and there is this very important fact, neither "William Hucheson," nor any of his heirs, ever paid the yearly rent of 12 merks, which by the record he was taken bound to pay. It may be said this evidence is only negative, but following the fact that the resolution to rebuild the Cross was not carried in the Council, and as no action could follow from it, it is amply sufficient to confirm the idea that the old Cross that stood there before 1555 continued standing until the structure was taken down in 1617. Be that as it may, the terms, however, in which the resolution is framed indicate very clearly the form of structure as it stood at that time:—"The entrance to the head of the building for making proclamations was to be made as it was then without any impediment; and the lang stane was to be set as it is now." We know also, from written records, that it had a door, which was kept locked, and a stair up to the top, from which proclamations were made. On festive occasions tables were placed on the top of it at which kings and magnates sat, "drinking the blood red wine;" while on another occasion James VI. went upon the Cross with certain of his nobles, and heard a sermon preached by Mr Patrick Galloway.¹

On the occasion of the entry of Queen Ann, wife of James VI., to the city on the 19th May 1590, she stopped twice at the Mercat Cross before going into the church, and on coming out of it. The entry to the church at that time was at the Lady's Steps close by the Cross:—

Thus she passed on to the Crosse, upon the topp whereof she had a psalme sung in verie good musicke, before her coming to the churche, which done, her Majestie came forth of her chariot, and was carried into St Giles' Church, where she had a sermon preached by Mr Robert Bruce. That ended, with praires for her Highness, she was carried again to her chariot. Against her

¹ "The 11 day of August, 1600, being Monday, the King came over the water. The toun with the hail suburbis, met him upon the sandiss of Leithe in armes with great joy, and schutting of muskettis, and shaking of pikes. He went to the Kirk of Leith to Mr David Lindesayis orisone. Therafter, the toun of Edinburgh having convenit up to Edr., and standing at the hie gait, hes Majestie past to the Crosse, the Crosse being hung with tapestrie, and went up theron with his nobilla. Mr Patrick Galloway being thair, made ane sermone upon the 124 psalm; he declarit the hail circumstances of the treasone proposit by the Earle of Gowrie and his brother, quhilk the King testifiet bi his awen mouth sitting upon the Crosse all the time of the sermon."—*Birrel's Diary*, p. 50.

coming forth, there stood upon the top of the Crosse a table covered, where-upon stood cups of gold and silver full of wine, with the Goddess of Corne and Wine sitting thereat, and the corne in heaps by her, who in Latin, cried that there should be plentie thereof in her time, and on the side of the Crosse sate the God Bacchus upon a punchion of wine, winking and casting it by cupfull upon the people, besides others of the tounsmen that cast apples and nuts among them; and the Crosse itself ranne claret wine upon the caulsway, for the royalty of that day.¹

The notice of Queen Mary's entry into Edinburgh on the second day of September 1561, given in the *Diurnal of Occurrents in Scotland*, affords us more information regarding the form of the Cross at that time, which can only be read in one way. After an entertainment in the Castle, the Queen rode into the city accompanied by a large retinue, and after the usual ceremony at the Butter Trone, she proceeded "on to the Tolbuith, at the quhilk was twa skaffattis, ane above and ane under that; upon the under was situat ane fair virgin, called Fortune, under the quhilk was thrie fair virgynnis, all cled in maist precious attyrement, callit [Prudence], Justice, and Policie. And after ane litell speitch maid thair, the quenis grace came to the Croce, quhair thair was standand four fair virgynnis, cled in the maist hevenlie clething, and frae the quhilk croce the wine ran out at the spouttis in greit abundance; thair was the noyiss of pepill casting the glassis with wyne."

The Treasurer's accounts prior to the seventeenth century contain many interesting details of the expenditure incurred by the Council in connection with these festive occasions at the Mercat Cross. It is only necessary here, however, to refer to them in a general way. The wine that was used on these occasions is very frequently noticed, and some of the notices give a graphic account of how it was made to run out of the spouts of the Cross. There is in the accounts of one of these civic jollifications an item of expenditure paid for placing the puncheon of wine on the Cross, and another item paid to the plumber for laying the leaden pipes for conveying the wine from the puncheon to the spouts of the Cross. Two of the following extracts clearly indicate that the body of the Cross was not a solid structure, but had an open space within its walls like the one that was erected in 1617:—

¹ Papers relating to the Marriage of James VI., *Bannatyne Club*, p. 41.

In 1556.—*Item*, in primis, on this xij day of October to ane warkman, and for hadder to burne Engliche buiks on the Mercat Croce, . . . xvij^s.

In 1588.—*Item*, the xiiij of September for mending the lok in the Croce house dur to ane Smyth, iij^s.

In 1602.—*Item*, the fiftene day of November payit for afe taking of ane lok afe the Croce durs for mending thair of to the Smyth, with dighting of the samyn within and without, vj^s. viij^d.

All these references, both as to the form of the Cross, and the uses to which the area on the top of it was applied, clearly imply that the body of the structure was surmounted by a platform, and had a stair that led up to the platform on which stood the "lang stane."

It is impossible, in the absence of direct testimony, now to say what amount of ornamentation decorated the body of that structure. One thing, however, is certain, that the long stone that surmounts the present erection also stood on the building that was taken down in 1617.¹ All the available evidence, therefore, that can now be gathered, calculated to throw light upon either the form or the style of architecture of the original Cross, goes to prove that Sir Walter Scott's description of the more modern Cross was equally applicable to the one taken down in 1617—

"Dunedin's Cross, a pillared stone,
Rose on a turret octagon."

How long it stood there previous to that period may never be ascertained. But the ornamentation of the capital of the "pillared stone" is purely Gothic, and closely resembles the carving on one or more of the clustered pillars in St Giles' Church, none of which, so far as is known, were erected before 1387. The fact of the ornamentation of the octagonal pillar of the Cross being Gothic naturally leads to the conclusion that the ornamentation of the structure itself was also of the same character; for in those early times there was no mixing up of pure Gothic and Classic styles of architecture in our public buildings, although that

¹ We are told by Calderwood "that on the 25 March 1617 the old Croce was taken down, the old long stone having been translated, with the assistance of certain mariners from Leith, from the place where it stode, past memorie of man, to a place beneathe in the High Street, without anie harm to the stane; and the bodie of the old Crosse was demolished, and another buildit, whereupon the long stone or obleisk was erectit and set up."

practice seems to have been adopted about the beginning of the seventeenth century, when several market crosses were designed after that fashion.

Hitherto all discussion has turned upon the site and the form of the original Cross, but nothing is said about its origin. Tradition is mute regarding it, and there is no legend—no miracle associated with its history. But does the fact of its having stood close by the head of a wynd, known by the name of St Monan's in the olden time, not suggest something as to its probable origin. Its position close by the church of the city in early times leads us on to the idea that at an earlier period than 1365 the kirkyard in connection with the church may have extended over a larger area than it did at that time. It is well known that during the period of our Early Church history, and indeed down to comparatively recent times, the public markets were held in the burying-grounds around the parochial churches. Then the fairs and markets, almost as an invariable rule, had each their patron saints, and were held on holy days, and especially on Sundays. Our own Hallow-Mass Fair is a case in point. Whether the old Cross had been originally raised to perpetuate the fame of St Monan or some other saint, or to commemorate some forgotten event in our national or civic history, is now likely to remain a mystery.¹

¹ St Monan is said to have been one of the companions of St Adrian, who came to preach to the Picts at the close of the eighth century, and who suffered death by the hands of the Danes in the island of May. He was buried at Invery on the mainland, and had a small chapel or shrine erected over his grave, which acquired a reputation for effecting cures on diseased devotees who visited it. There is a notice in Bower's *Scotichronicon* narrating an incident said to have occurred to King David II. that may have some bearing upon this idea. The king was wounded at the battle of Durham with an arrow. The barb remained in the wound for several years thereafter, the surgeons being unable to extract it; the king made a visit to the shrine of St Monan, when the barb miraculously leaped out of the scar. In 1362 David resolved to adorn the shrine with a handsome church. The Exchequer Rolls between that date and the death of the king in 1370 show that considerable sums of money were given to Sir William Dishington, the steward of the king's household, for the erection of the new church to St Monan. That is not all; for the accounts for Edinburgh in 1364, in the same volume of the Rolls show that two payments were made of £13, 6s. 8d. out of the great customs to Sir Thomas de Moravia, one of the chaplains of St Monan's Church. From two or three other burghs similar payments were made to other chaplains serving in the same church. If no positive inference can be drawn from these facts, the coincidence is at least worth noticing.

X.

NOTICE OF A CASKET OF CETACEAN BONE, CARVED WITH INTERLACED PATTERNS IN PANELS, EXHIBITED BY MISS DRYSDALE, KILRIE HOUSE, KIRKCALDY. BY JOSEPH ANDERSON, LL.D., ASSISTANT SECRETARY AND KEEPER OF THE MUSEUM.

The casket which is now exhibited, through the good offices of Mr Alexander Dowell, F.S.A. Scot., is the property of Miss Drysdale, Kilrie House, Kirkcaldy. It is interesting as being a very characteristic example of carved work in that style of interlacing ribbon patterns, which is chiefly exemplified in the later stages of Celtic art, before it gave way to the foliageous work of the thirteenth, fourteenth, and fifteenth centuries. The casket measures $8\frac{3}{4}$ inches in length, 5 inches in width, and 3 inches in depth, the lid being slightly rounded and rising in the centre to about $\frac{3}{4}$ of an inch more than the depth at the four corners. It is constructed of six separate pieces, the top, bottom, ends, and sides being each formed of a single slab apparently of the dense outer table of some large cetacean bone. The top, the two sides, and the two ends, which have been slightly stained with a reddish colour,¹ are all of one age, and in the same state of keeping; the bottom is apparently of a different period, the bone being whiter, and having the outlines of a geometrical pattern rudely scratched on one portion of its surface.

The different parts of the casket are bound together by strong mountings of brass, about $\frac{1}{8}$ of an inch in thickness, and somewhat more in depth, four of which, $1\frac{1}{2}$ inches apart, are carried round it from front to back, where they are hinged for the opening of the lid, and then carried across the lid, the two middle ones being prolonged as hinged straps falling over the lock plate, which is also of brass, but

¹ In the work of Theophilus, the artist monk of the eleventh century, there is a recipe "De Rubricando Osse," for colouring bone with the root of the herb *rubrica*, by which "the bone of the elephant, or fish, or stag is made red."—Hendrie's *Translation of Theophilus*, London, 1847, p. 385.

roughly fastened to the front by rude iron nails. One of these hinged straps covers the keyhole, the other has carried the staple for the bolt of the lock. The brass mountings are riveted to the casket by round headed brass pins passing through flattened circular expansions at intervals of $1\frac{1}{2}$ inches. The ends of the lid and the four corners of the casket are also protected by marginal slips of thin brass ornamented with a cut-out pattern suggestive of the style known as "egg and dart." One of these marginal endings on the lid is a plain slip of brass with iron pins.

By the arrangement of the mountings which hold the different parts of the casket together, the front, back, and cover are each divided into five oblong panels, the surfaces of which are covered with patterns of interlaced work carved in low relief. On the front of the casket (fig. 1), the four patterns are all different, three being angular and two curvilinear in the arrangement of the interlacing bands. Of the three

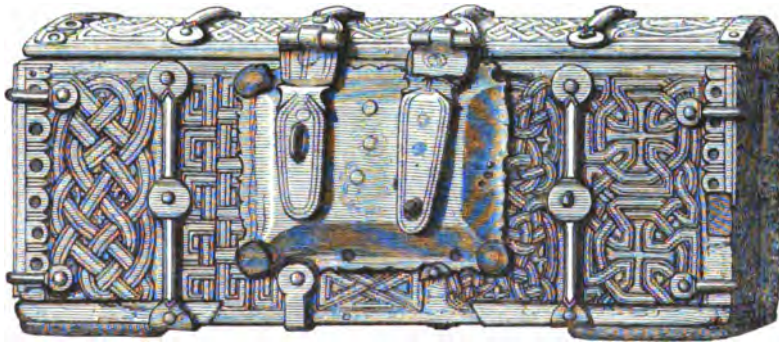


Fig. 1. Front of the Casket.

angularly disposed patterns, one has its loops in the form of rectangles placed parallel to the sides of the panel,¹ another (in the central panel) has its loops in the form of triangles, four of which are made to fill the rectangular space answering to a repeat of the completely involved knot

¹ Such rectangular interlacements are common in early Celtic MSS., as in the Book of Durrow, and they also occur on the twelfth century stone-work of the Isle of Man Crosses.

or figure in the pattern,¹ and the third has an octagon interlaced into the involutions of an endless band surrounding an equal armed cross with expanded ends.² Of the two curvilinear patterns, one is a simple plait-work of six strands, the other is a very complicated piece of knot-work partially hid by the edge of the lock plate.

Of the five panels on the exterior surface of the lid (fig. 2), the patterns in the first, third, and fifth are the same, but with slight modi-

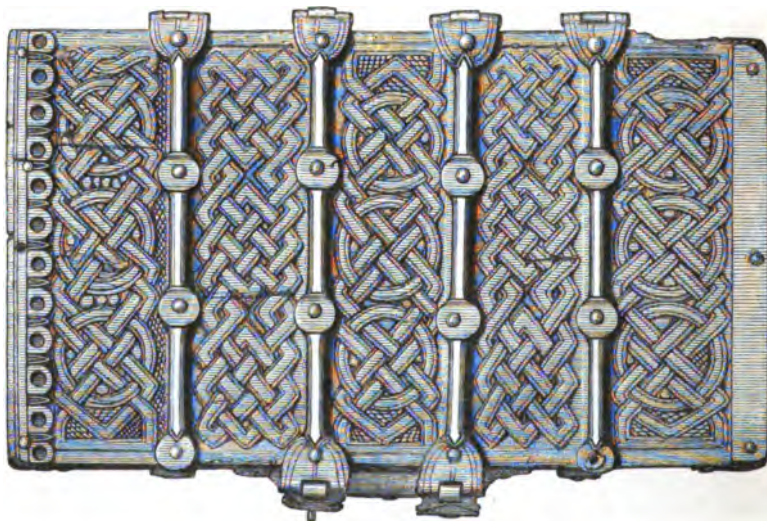


Fig. 2. Lid of the Casket.

fications, and the second and fourth are also similar to each other. Fundamentally, however, the designs are similar combinations of the interlacements of four strands, two on each side, crossing each other diagonally, with a circle interlaced round the crossings, which in the second and fourth panels is replaced by a square.

¹ These angular interlacements arranged so as to fill rectangular spaces are common on the Sculptured Stones of Scotland.

² This pattern is so uncommon that I do not remember to have seen it before. Mr J. Romilly Allen, to whom I sent the drawings of the casket, says:—"The most peculiar ornament which it presents, and one which I do not remember seeing elsewhere, is that with octagonal rings on the front."

Of the five panels on the back of the casket (fig. 3) the first and third are the same; while the second, fourth, and fifth are similar to each other, but not identical. They are all simple plaits of six strands; in the first and third panels the plait-work is open and curvilinear on the margins, with circles interlaced round the crossings where these are not marginal; in the other three panels the plait-work is close and angular at the margins.

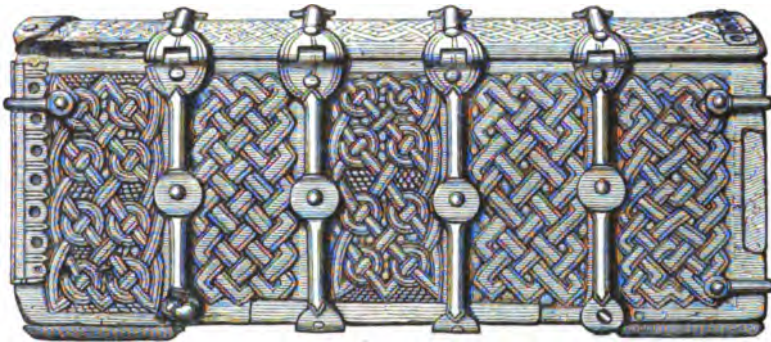


Fig. 3. Back of the Casket.

The ends of the casket (figs. 4, 5), each present two panels of curvilinear knot-work of complicated character similar to each other in the general design, but differing in the manner in which the interlacements are worked out.

The pattern of each panel has been worked out by itself separately, and in those cases in which the same pattern has been repeated on other panels, the spaces and measurements are not exactly the same, and occasionally there is even a slight difference in the arrangement of the interlacing bands. The spaces are sometimes filled up by small circular knobs or bosses, sometimes by hatched work, and occasionally by small trefoil-like ornaments which I have not seen elsewhere.

The special features of this casket are—(1) its material, (2) its mounting, and (3) its ornamentation. The material, cetacean bone, was frequently employed in the manufacture of caskets ornamented with

carved decoration in the Middle Ages. It was a good substitute for ivory, which was then rare and costly. Besides it afforded slabs of a much larger surface and more easily worked.

A casket in the Ducal Museum at Brunswick,¹ is also made of the bone of some cetaceous animal.² It is of the form common to many reliquaries, and specially characteristic of the shrines of the early Celtic Church—a rectangular box with a roof-like lid. The rectangular part measures 5 inches in length by $2\frac{3}{4}$ inches in width and $3\frac{1}{2}$ inches in height, the open of the lid rising to $1\frac{1}{2}$ inches above the level of the opening. The casket is made of bone fastened in mountings of bronze. Its use appears to have been that of a receptacle for the careful preservation of a small-sized MS., probably a Psalter. The decora-



Figs. 4, 5. Ends of the Casket.

tion of the exterior of the casket, which is in relief, is arranged in panels, the front showing fourteen, the back nine, and each of the ends one rectangular panel in the under part and a triangular panel in the gable of the roof-like lid. The lower panel in the middle of the front shows a pattern of the escaping and diverging spirals so characteristic of early

¹ *Stephen's Old Northern Runic Monuments*, vol. i. p. 378; *Kilkenny Arch. Journal*, vol. iv., New Series, 1863, p. 267.

² *Kilkenny Journal*, vol. v. p. 16.

Celtic art; the others are filled with interlacing convolutions of non-descript beasts. A Runic inscription on the bottom of the casket seems to say that it was made by Nethi for St Eloi. The name Nethi is Old Irish. It occurs in the MS. Book of the Gospels which belonged to St Columba's Monastery of Durrow, on one of the blank leaves of which "Naenian, son of Nethi," has entered a prayer for himself. It occurs also in the Book of Dimma. Both these manuscripts are attributed to about the seventh century.

The now famous Northumbrian Casket,¹ presented to the British Museum by Mr Franks, is also of this material—"bone of a whale." This casket was used as a work-box by the ladies of a house in the department of Haut-Loire, in France, till it fell in pieces, and the carved top and three sides were then given to a local jeweller in exchange for a finger-ring. The casket measured 9 inches in length, $7\frac{1}{2}$ inches in width, and $5\frac{1}{8}$ inches in height. It bears on one end a carving in relief of Romulus and Remus suckled by the She-wolf. The other end is wanting, except a fragment. The front bears a curious representation of what has been styled the Delivery of the Head of John the Baptist to Herodias, and on another panel an equally curious rendering of the Adoration of the Magi. On the back are a series of representations around which are written in Runes the titles of the incidents portrayed—"Here fight Titus and the Jews. Here fly from Jerusalem its inhabitants." There is also a Runic inscription of four lines commemorating the capture of the whale from whose bones the casket was made.

The brass mounting of the Kilrie casket, however, indicates a considerably later date than that which has been assigned to some other caskets constructed in the same material. There is in the South Kensington Museum a casket, said to be of Byzantine workmanship of the twelfth or thirteenth century, which is similarly mounted with square rods of brass, having circular expansions at intervals for the rivets. Its ornamentation presents no interlaced work, consisting of figure-subjects only. Another casket of French workmanship of the fourteenth century, carved with scenes from mediæval romances, in the same museum, is

¹ Stephen's *Old Northern Runic Monuments*, vol. i. p. 470.

similarly mounted, and has a lockplate of the same construction as the Kilrie casket.¹

In its decoration the Kilrie casket differs from all the known caskets of the same construction and material, inasmuch as it is ornamented with interlaced work, and that exclusively. The designs of the ornament are for the most part identical with those on the monumental stones of the Celtic area, and where they differ from the stone-work their counterparts are found in the decoration of Celtic manuscripts and metal-work.

XI.

NOTICE OF AN ENAMELLED BRONZE HARNESS ORNAMENT, FROM AUCHENDOLLY, STEWARTRY OF KIRKCUDBRIGHT, NOW PRESENTED TO THE MUSEUM BY MR ARCHIBALD HUME OF AUCHENDOLLY. BY SIR HERBERT EUSTACE MAXWELL, BART., M.P., F.S.A., SCOT. (PLATE VIII.)

The enamelled bronze (shown in Plate VIII. fig. 1), for which the Society is indebted to Mr Archibald Hume of Auchendolly, belongs to a well-defined group of objects, recognised as horse-trappings, which have been found in considerable numbers in various parts of the British Isles.

Dr Joseph Anderson has recently given a concise summary of the history of the *opus Britannicum*, or *champlevé* enamel (*Proceedings of the Society*, 1884, p. 49), and has quoted the well-known passage in Philostratus, where he describes the picture of a boar-hunt in which the harness of the horses is enriched with gold and various colours, and proceeds to explain the process by which "the barbarians in the ocean" poured the colours upon heated brass, which hardened and preserved the forms of ornament hollowed in the metal.

Although this kind of work appears to have had its origin among the British Celts, who retained, so far as is known, a monopoly of the art;

¹ *Ivories, Ancient and Mediæval, in the South Kensington Museum*, by Maskell, p. 64.



ENAMELLED CELTIC HORSE-TRAPPINGS

1. Found in Kirkcudbrightshire 2. Found in Suffolk.

yet Mr Franks describes and figures an enamelled harness-mount in the museum at Florence, which, however, "may not have been found in that country, but carried to Italy by dealers in antiquities. It has more of a Roman character than the British specimens, though preserving somewhat of a Celtic style" (*Horæ Ferales*, p. 194, plate xix. fig. 5).

The present specimen came into Mr Hume's possession accidentally. He happened to meet some drainers returning from work, and one of them brought him the bronze and asked his opinion about it. Unfortunately, no means were taken to identify the spot where it was found, and near which, no doubt, other pieces of trappings are lying.

It is a piece of metal of semilunar shape, ornamented on both sides with a design thoroughly Celtic in character, the interstices of which are filled with enamel of opaque vermillion, with small circles of bright opaque yellow. It measures $3\frac{1}{2}$ by $2\frac{3}{4}$ inches, but the actual width of the crescentic band of metal nowhere exceeds $1\frac{1}{4}$ inches. The inner margin of the crescent is strengthened by a cylindrical edging, which increases in thickness from the centre towards the extremities, where it is about a quarter of an inch in diameter. The outer margin of the crescentic plate is thin and somewhat damaged. The surface is mostly covered by a thick layer of brownish patina, which has scaled off in some parts, exposing the greenish oxidised surface of the metal underneath. The pattern, which is the same on both sides of the pendant, appears in relief, the ground having been excavated or sunk for the enamels. They are much decayed, and have in several cases fallen out of the sunk spaces, but in any case it is still possible to say whether the space has been filled with the red or the yellow. In the character and partly also in the colour of the design, it resembles one of a pair of objects found at Westhall, Suffolk, and now preserved in the British Museum, which has been figured in plate xix. fig. 4, of *Horæ Ferales*, and is now reproduced (in Plate VIII. fig. 2) on a scale of three-fourths, below the Auchendolly example for comparison. It differs, however, from this and other similar objects preserved there, in respect that the points of the crescent-shaped plate are not united into a ring. There remain, however, two slits, indicating the attachment of a bar, which was probably cylindrical, to which a strap would be affixed.

Dr Wilson records a remarkable discovery of a quantity of harness rings at Middleby, Annandale, in 1737, which found their way into the collection of Sir John Clerk of Penicuik (*Prehistoric Annals of Scotland*, vol. ii. p. 157); and Mr Franks has figured several in *Horæ Ferales*. The discoid ornament found on a crannog in Dowalton Loch, Wigtownshire, figured in the *Proceedings* of this Society, vol. xv. p. 155, is the metal-setting of enamel of the same description.

XII.

NOTICE OF COMMUNION CUPS FROM DUIRINISH, SKYE, WITH NOTES ON OTHER SETS OF SCOTTISH CHURCH PLATE, OF WHICH SPECIMENS WERE EXHIBITED. BY NORMAN MACPHERSON, LL.D., SHERIFF OF DUMFRIES AND GALLOWAY, PROFESSOR OF SCOTS LAW, UNIVERSITY OF EDINBURGH, V.P.S.A. SCOT.

Having heard from the Rev. Roderick Morison, minister of the parish of Kintail, formerly of that of Bracadale in Skye, that the communion cups of Bracadale (fig. 1) were of great age and of remarkable form, I was anxious to see them. On making inquiry, I learned that they were used both in the parish of Bracadale and in that of Duirinish,¹ and were at the time in the custody of the minister of the latter, the Rev. Duncan M'Callum, who kindly sent them to me for examination. They were so unlike any I had seen or should have expected to find in the Hebrides, or indeed in Scotland, that I thought it would be interesting to the Society to see them, and that it would add to the interest if I could ascertain what was the prevailing form of communion cups after the Reformation, and whether there were any shapes which could be considered typically Scottish, and could be traced to any historical source. I have therefore endeavoured to learn what communion cups exist known

¹ The custom of borrowing plate for the celebration of the Lord's Supper is very old. Thus the minutes of the parish of Newbattle, published by the Society, show that, prior to 1646, that parish was in the habit of borrowing from Dalkeith, and, till quite recently, the parish of Middlebie used to borrow some cups from the parish of Hod-dam, for which in return it gave the loan of flagons. See also note p. 432.

to have been made prior to the close of the seventeenth century; and indeed I have continued the inquiry down to 1745, after which date Scottish taste cannot be supposed to have been free from Anglican influence.

As Christianity was extended over the west and north of Scotland,



Fig. 1. Bracadale-Duirinish, Skye.

from Ireland and Iona through St Columba, and the practice of the early Celtic Church differed materially from that of Rome, it is to Ireland rather than to Rome that we should look for anything distinctive.

Communion in both kinds was the practice of the Celtic Church, as of all early churches, and the wine was given mixed with water.¹ We

¹ See *The Academy*, December 13, 1884.

might therefore expect to find larger chalices in use than when the wine was given only to the clergy. Though no really ancient chalice has been found in Scotland, we are fortunate in being able to point to several Irish examples. Far exceeding all others in interest to us is the great Ardagh chalice, of which a reproduction is in the Museum. It is a two-handed chalice, about 9 inches in diameter, considered to belong to the ninth or tenth century,¹ of most exquisite workmanship, and fitted for its purpose of containing a supply for a large number of communicants.

The people actually drank the wine direct from the cup, not as in some churches through a pipe or *fistula*, to prevent desecration. This we learn from the rule of the Celtic Church, that whosoever bit the cup should receive six stripes.²

In the absence of any Scoto-Celtic cups, I have nothing to refer to as representing the early conventional idea of a communion cup, but those sculptured on tombstones, of which three are given from Mr Drummond's well-known work. One is placed on an altar, as shown in fig. 2; another (fig. 4) at the right-hand side of the head of a sculptured figure, not on the breast, as on most English tombs of ecclesiastics; the third (fig. 5) shows the chalice placed on the left of a Celtic cross. The chalice (fig. 3) is taken from a tomb in St Duthac's at Tain, where also it is placed at the right side of the head of a recumbent ecclesiastic. I have seen one with a still more open bowl and very short stem on a slab in St Magnus at Kirkwall, on which there is also a cross, apparently of date not long preceding the Reformation, to which period indeed all these monuments

¹ See *Trans. of Royal Irish Academy*, vol. xxiv. p. 451, where detailed drawings of this and other ancient chalices will be found. Others may be seen in Smith's *Dictionary of Christian Antiquities*, voce Chalice.

² *S. Columbani Regula Cœnobiatis*, c. iv.—*Similiter qui pertuderit dentibus calicem salutarem, sex percussionibus* (Warren's *Liturgy and Ritual of the Celtic Church*, Oxford, 1881, p. 134). The habit here struck at, as well as the cups often having two handles, suggest that the cup did not leave the hand of the priest. There are many richly ornamented examples of great chalices, Irish and foreign, where the cups had not two handles, but with large bowls as large as the wide Edinburgh cups of the seventeenth century, set on a thick stem, and much the shape of those on the Iona tombs. The beautiful chalice of Kremsmünster, in Bavaria, is 6½ inches wide, and has ornamentation that might have been made in Ireland.

may be assigned. The common feature of all these cups is that the base is almost as large, and the same shape as the bowl. The two lying at the side of the heads of priests, one from the West Coast and one from the East, are almost identical.



Fig. 2.

That there was ecclesiastical silver plate in great abundance in Scotland, and of a high order, before the Reformation, we know from inventories of plate belonging to St Andrews, Aberdeen, to St Giles', &c., which have recently been published; but no drawings of any have been preserved. There is no reason to suppose that the average form of the chalices used in the great Scottish establishments differed from those in use elsewhere. The art of making plate was one largely practised by monks, and the forms and fashions of vessels used for church purposes would naturally pass with rapidity from one country to another. Not many specimens in England survived the statutes of Henry VIII, Edward VI., and Elizabeth, and

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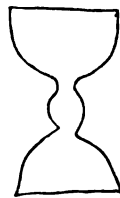


Fig. 3.

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Fig. 4. Tombstone of a Prior of Iona.

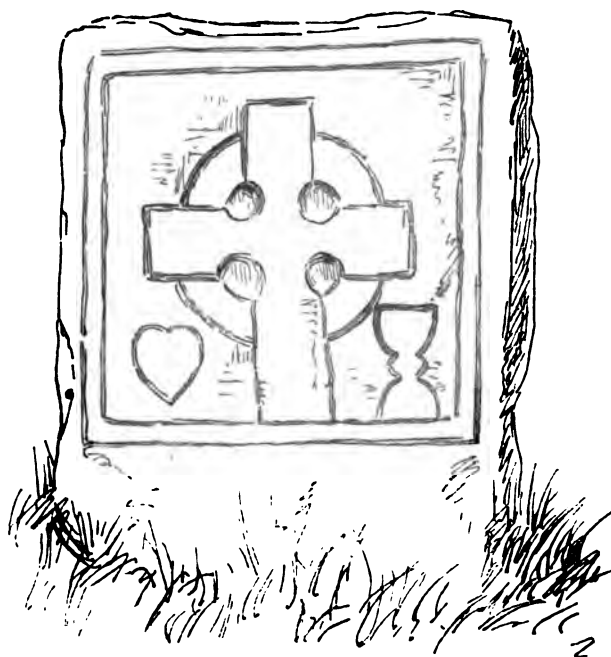


Fig. 5. Tombstone at Iona.

in Scotland more favour for such objects of interest was not to be expected. All that can be said is that the cups of native manufacture, first found in use in the seventeenth century, resemble the simple cups found on tombstones, rather than the more ornate types in use in the richer foreign ecclesiastical houses prior to the Reformation. Through the kindness of the clergy, a typical collection has been brought together from different parts of the country,¹ and a large number of those dating from the seventeenth century has been engraved.

To return to the Bracadale-Duirinish cups; they prove to be of English manufacture, with the Hall mark of 1612-13, and are all but identical in form and ornament with the Edmonds cup. The Edmonds cup (fig. 6) is one of a series in the possession of the Carpenters' Company in London, all of which have covers like those of the Perth cups (figs. 7 and 8). Mr Cripps (*Old English Plate*, 3rd ed., p. 256), speaks of them not as church plate, but as corporation cups. He mentions the use of similar cups as chalices both in Somerset and Cornwall, and recent publications show them in the dioceses of Canterbury and Carlisle. Several examples, some used as secular and some as ecclesiastical cups, are almost exactly alike, and by the same maker as the Skye cups. The Middle Church of Perth, part of the old Church of St John, has two beautiful examples of the same type, used as chalices since the early part of the seventeenth century.

How came these, among the oldest pieces of plate in Scotland, to be used for church purposes in Skye? Engraved on each cup are the letters S. R. M. over a shield, not a matriculated shield of any Macleod family, but found in the Lyon Office, in the MS. known as "Gentlemen's Arms," and there titled "Macleod of that Ilk." The castle points not doubtfully to the family of Macleod, to which the whole of the two parishes of Bracadale and Duirinish belonged at one time, as they still do in great part; and the letters S. R. M. no doubt stand for Sir Roderick Macleod; but there were two of that name and family—

¹ A still larger collection was displayed at the International Exhibition, brought together by Messrs Marshall & Sons. To Mr Brook, F.S.A. Scot., we are indebted for a considerable number of drawings, including the three Perth cups (figs. 7, 8, and 11).

1. The well-known Rorie More, a leading chief in the days of James VI., whose chequered career shows frequent periods of strained relations with the Government of the day. He is known, however, to have got a free pass to go to England, to have been in London for



Fig. 6. The Edmonds Cup, London.

some time, and to have been knighted in 1613.¹ He thus was in London about the very time that these cups were made. He died in 1625.

2. A younger son of Rorie More, to whom his father gave a long tack

¹ Gregory's *Highlands and Islands*.



Figs. 7, 8. Communion Cups of St John's, Perth.

of the lands of Talisker, in the parish of Bracadale. He commanded a large detachment of Skye men at the battle of Worcester. He frequently appeared at the Court of Charles II. after the Restoration, and he too was knighted. The introduction of the Mackay stag's head into the arms engraved on the cups points to this Sir Roderick as the probable donor, as he married a daughter of Lord Reay, and is the only member of the Dunvegan family known to have married a Mackay.¹

It is strange that another remarkable cup of the same type belonged to the chief of the other great sept of the Macleods, viz., Macleod of Lewis. This cup also is of English manufacture. There is no tradition of its use for church purposes in Scotland. It now belongs to Macleod of Cadboll, who also owns another very interesting cup richly chased with patterns, apparently of Celtic type.

Similar in character to the Bracadale-Duirinish cups are three belonging to the Middle Church, Perth, the transept and nave of St Johns. Of the Perth cups, all of which are by different makers, two are shown by the Hall marks to be English of 1611-12 (figs. 7 and 8). Both are decorated with grapes, and the cover of one also with roses, acorns, and thistles. The letters on the third cup (fig. 11), N HB are known to belong to Nuremberg. It is difficult to say when they came into the possession of the Perth kirk-session, but it was probably

¹ Having first heard of the cups as belonging to Bracadale, I at once concluded that they were the gift of Sir Roderick of Talisker, which is situated in that parish. But anxious to test the accuracy of my impression, I wrote to the Lyon office, enclosing a rubbing of the shield. I gave no information as to where it came from, nor did I say on what the arms were engraved, I merely said, "You say Heraldry is History; if it be, tell me whose shield was this." Lyon being absent, my note fell into the hands of Mr Stodart. Next day I had this reply:—"The arms of which you send a sketch do not seem to be registered here, but Highlanders used to be a little irregular in their proceedings in armorial as well as other matters. I think it probable that this coat may have been borne by Sir Roderick Macleod of Talisker, who made a considerable figure in the reign of Charles II."

Scotland did not possess a genealogist better versed in family history, or a more enthusiastic herald, than Mr Stodart. It is sad to think that he has passed away from among us. He was one of those rare genial men to whom it was always a pleasure to make his large stores of accurate information available to others. His two folio volumes on Heraldry are monuments of an industry, taste, and learning, which had he been spared would assuredly have yielded further valuable fruit.



Fig. 9. Communion Cup, Perth.

not later than 1632. These Perth cups and the two Skye ones form an absolutely distinct group among the communion cups of Scotland, where there is nothing else in the least like them; though standing cups generally had covers, their open spire-like covers may have been suggested by the tabernacle works of some *ciborium*.

Historically the most interesting piece of church plate now in use in Scotland is the Perth cup, known as Queen Mary's cup (fig. 9), tradition saying it was a gift by her to a church in the Fair City, and that in the riots which sprang from John Knox's preaching in St John's on 11th May 1559, it was picked up either in that church or in the street by an old woman, who concealed it in her father's grave as a place of safety. If so, it was no gift from Queen Mary, who was still in France at that time, but it might possibly have been given by Mary of Guise.

Tradition farther attributes its workmanship to the hands of Benvenuto Cellini, and says it came into Queen Mary's possession by gift from the Pope. It is pretty certain, however, that it was made in Nuremberg, as held by Mr Cripps (from 1560 to 1570?). The bowl has no Hall mark, while its cover has that of a Dundee silversmith of 1637—whether the maker of the cover, or only the repairer on the disinterment of the cup, it is difficult to say. There are many standing cups which have a general resemblance to this one, as the purely English Parker cup, of Corpus Christi College, Cambridge (Cripps, *O.E.P.*, 3rd ed., p. 252), and the Parr cup, belonging to the "Misterie and Company of the Broderers," London, which last it resembles strongly. On the Broderers' cup there is no Hall mark, but it is known to have been presented in 1606. It is said by Mr Cripps to be Nuremberg work.

While this paper was in the printers' hands Mr Cripps was good enough to send me a photograph of a Nuremberg cup exhibited at South Kensington by Baron L. de Rothschild, with the date 1568 assigned to it (No. 6150 of Catalogue of the Loan Collection of 1862). Of these cups this resembles the Perth one in form both of bowl and of cover the most closely, and its terminals and arabesques are so similar that one must have suggested the other or both are by the same hand. The embossed flowers on the base of the Perth cup are the same as those on another German cup at South Kensington.

There is a still more delicately-wrought cup in the South Kensington collection (No. 1606). It is of bronze; the projecting heads are similar to those of the Perth cup, and the connecting half-grotesque, half-architectural ornaments (fig. 10) are also of the same general character. It is said in the South Kensington catalogue to be the work of the engraver Virgil Solis, who was born in 1514, and died in 1562. It is therefore not impossible that the body of the Perth cup may be actually his work, if indeed he did more than supply designs; anyhow this bronze cup may be considered the prototype of the Perth cup and that of the Broderers. All these, except the Perth one, are surmounted



Fig. 10. Grotesque Ornaments of Perth Cup.

by figures, and it possibly had originally a like termination. None of the others of this group were made for church purposes, and there is nothing in the design of the Perth one, with its delicate grotesques and satyrs, suggestive of any such original destination. It is very different from a chalice with Cherubs and a Veronica head of Christ, published in "Drinking Cups, &c., for the use of Goldsmiths," by Virgil Solis.

I have been kindly favoured by the Rev. W. Stevenson with extracts from the minutes of the kirk-session of the Middle Kirk, Perth;¹ from

¹ The following entries are found in minutes of kirk-session in the year 1587:—

"The order to be observit at the table:—

"To convoy the wyne to the tabils—Jhone Forbes, James Macgregor, Deakyns.

"To fill the cuipis—James Syme, John Henrie, Lawrence Wilson, Alexr. Gaule, Deakyns.

"To convoy the cuipis—Jhone Anderson, Pk. Mathew, Duncan Wilson, Duncan M'Gregor, Elderis.

which it appears that in 1587 they were already in possession of communion cups. These could not have been those of the Edmonds type (figs. 7, 8, and 11), as their date letters show that they were made in 1610-11-12. But these two being silver overgilt, and with covers, answer the description in the minutes of 1632. In 1640, when they were already in possession of these two cups, uniform in style, and both marked for the "Kirk of Pearthe," the kirk-session got money to buy "the cup." That may have been the one marked for the kirk of "Pearth," the so-called Queen Mary cup.

It seems much more likely that such a treasure, if either stolen or picked up in the course of a commotion, or on the breaking up of some of the great houses of the noblemen that came to grief in these times, should, after a time, be disposed of to a goldsmith than be brought direct to the kirk-session. The Hall mark of Dundee of 1637 is not inconsistent with its being "the cup" bought in 1640.

This theory of the history of the acquisition of the so-called Queen Mary cup leaves the tradition standing *valeat quantum*. The Nuremberg cup (fig. 11) is probably that referred to as "ane cup" in the minutes of 1643.

Passing now from these cups, none of which are of native manu-

"21 May 1632.—The two silver over-gilt goblets with gold, with their covers and two basins pertaining to the session, are put within their charter-kist, in the Revestry there to be kept.

"In 1639.

"Carriers of the cowpes—John Merse, George Bissit, Elders.

"Fillers of the cowpes—Thomas Wilsone, James Kynaird, Patrick Robertson, Patrick Grant.

"Mr John Murrie of Cowden promised to pay the session £100 Scots if they would allow Lady Stowmont to be buried beside her mother, Lady Balmains, in the East Nook of the Kirk, and that this siller was to be employed for the buying of ane cup for the use of the communone.

"27 April 1640.—Delivered by Mr John Robertson to William Reoch, Master of Hospital, twenty pounds to help to buy the communion cup.

"*St John's Middle Church Communion Cups*.—Upon the third day of Februar 1643, being about four hours in the morning, Isobel Wintoun, relict of umquhil John Crichton of Kinved, departed this life, and was buried in the Kirk of Perth, under the scholars seat next Auldrie's burial. Upon the 8 of Februar paid therefore one hundred pounds, whilk is ordained by the Council and Session to buy ane cup to the communion."

facture, and none of which date from before the Reformation, we may turn to our old cathedral towns. There, if anywhere, we might expect

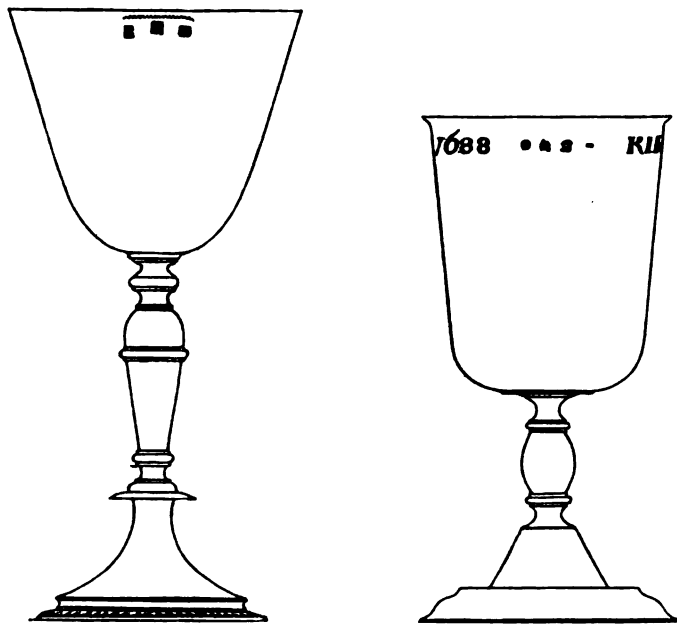


Fig. 11. Communion Cup, Perth.

to find old chalices survive ; or if they were either destroyed by fanatics

or carried off by plunderers, we might hope that some trace of the old spirit in art, or a mere love of reproducing lost treasures, might have led to the adoption of ancient forms. What does a search in those old cities disclose? Not a single chalice has anywhere escaped.

Beginning at the north, the noble and venerable pile of St Magnus, which dominates the Orcadian capital, still complete from end to end forming one of the most striking of buildings of its size, possesses two seventeenth century cups—one (fig. 12) of 1617–18–19, the other (fig. 13) of 1688.



Figs. 12, 13. Kirkwall.

At Dornoch, the diocese of Caithness can show nothing earlier than the eighteenth century.

The beauty of the remains of the Cathedral of Ross makes one doubly ashamed of the barbarity and vandalism which, within the last century,

induced the people, excited by an anti-popish sermon, to set fire to the carved oak stalls which had survived the troubles of the Reformation. The conflagration consumed them, and destroyed the church also. The cathedral of Queen Mary's faithful friend, Bishop Lesly, deserved a better fate. There now belongs to Chanonry only a large massive cup (fig. 14), the gift of a Countess of Seaforth, representing the highest taste of the period (1685). Little can be said for its grace or form.

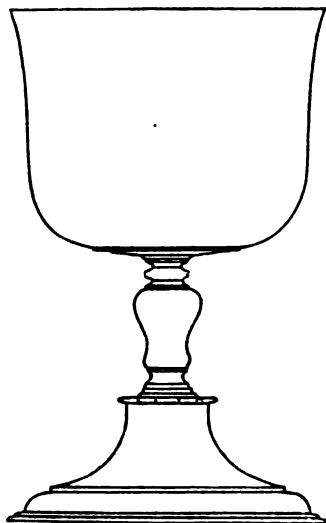


Fig. 14. Chanonry.

Elgin, always charming in the grace of its decay, has nothing to show earlier than 1681, of which date it has two small examples of the cup of the type known as the "beaker," the gift of a worthy bailie of the name of Alexander Russell (fig. 15). This simple beaker shape, without stem or stalk of any kind (of which the Ellon Cup, fig. 16, is an elegant example), seems to have been quite the favourite type north of the Tay throughout the seventeenth century. Elgin has also cups of 1711.

At Aberdeen, neither the Cathedral of St Machar, nor the University Chapel, nor the Old Kirk of St Nicholas, has any ancient plate to show.

The cathedral plate and many of its other treasures were sent to Strathbogie for safe custody. But what did the Earl Murray do with the plate after the Earl of Huntly fell at Corrichie? There had been delivered to Huntly "5 chalices for dayly use." "Item, a chalice of pure gold, with the pattin thereof, 3 pointed diamonds in the foot thereof, and 2 rubies of B. Dunbar's gift, of 52 ounce." "Item, a great eucharist double ourgilt, 14 pound 2 ounce, artificially wrought."

The University Chapel, besides "Una monstrantia argentea incredibili arte confecta, deaurata," had eight chalices; amongst others, "calix

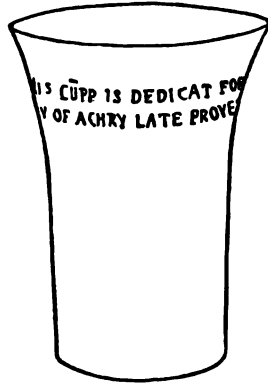


Fig. 15. Elgin.



Fig. 16. Ellon.

magnus argenteus deauratus cum patena et cocleari, ponderis quadraginta duarum unciarum" (*Fasti Aberdonen*, p. 560); and St Nicholas had "the eucharist of 4 pounds 2 ounce of silver, a chalice of 'Our Lady of Pitie,' 4 ounces, and 9 other chalices—one of these, that of St Nicholas, 39½ ounces—which were delivered to parties named by command of the Provost and haill Councell, under an obligation to restore to the Provost and Councell."

St Nicholas cannot now show even the cups gifted by Paul Inglis (1629), nor the city's gift in 1642 of their "Bonaccord silver cup, double

over-gilt," to the said burgh, "to be exchangit for wther coupes according to the weicht quhilk it weyis."¹

The Cathedral has now only a set of four large beakers, about the same size as the Ellon cup (fig. 16), and three of them decorated with leaf patterns; while the fourth has the remarkable engraving on it, which is here represented in fig. 17. The date is unknown, but it is probably late seventeenth century Dantzic work.

It is difficult to imagine that, when this engraving was put on the



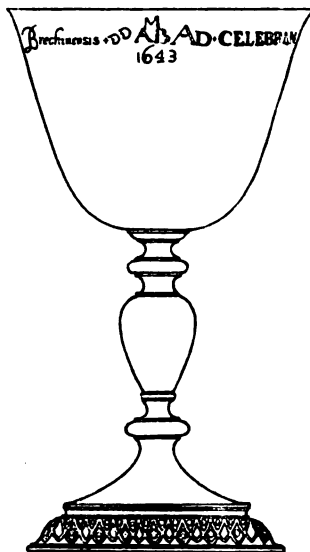
Fig. 17. St Machar, Aberdeen.

cup it was intended for a sacred use. It is more natural to suppose that it was originally a domestic cup, and that it may have been used for the celebration of the sacrament in private, and been considered thereby dedicated to the use which it has since served.

Brechin furnishes two seventeenth century cups of distinct character, the earliest of which is shown in fig. 18. The cathedral was remarkable only for its round tower. Its records seem to have been preserved with great care, and have been published by the Bannatyne Club, but

¹ Extracts from Burgh Records of Aberdeen, pp. 24, 283.

they do not contain any inventory. The inscription on the cups is unusual—



AD CELEBRANDAM SACRAM SYNAXIN ECCLESIE BRECHINENSIS.

Fig. 18. Brechin.

Dunkeld comes next, and in that quiet church, surrounded by nobles and rich commoners, where old church plate might be expected to have escaped from plunder, I have been unable to hear of any.

As to St Andrews, there will be found in the *Proceedings* (1882–83, p. 142) a paper on two cups, described as chalices, anterior to the Reformation; but I cannot learn that either has ever been used as a communion cup, and I think they probably never were intended to be so used; the inscription of texts of Scripture is no sign that they were. The wooden one, with the silver rim, may be much older than the date shown by the Hall mark on it, and is probably a mazer bowl of the usual form, shown by old records to have been very common in Scotland, as well as England, in great halls and private houses. I do not mean to

say that communion cups might not have been of wood. As long ago as the Council of Tribur, St Boniface said that in ancient days the chalices were of wood and bishops of gold—a saying often since repeated with modifications. As we cannot boast of chalices of gold, we must hope that in modern times, while the wood has given place to silver, those who officiate may be still of sterling metal. The second of the cups is a *tazza*, and its date-letter shows it to be nearly a century later than was supposed by Mr Sanderson.

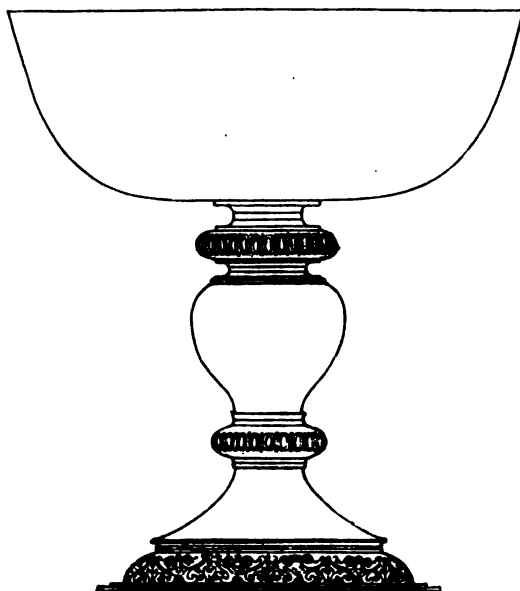


Fig. 19. St Andrews.

The chalices now in use in the Parish Church are handsome examples of the largest size and form of the middle of the seventeenth century (fig. 19), 1671.

To the old Church of Lismore, once the Cathedral of the Isles, I have been unable to trace any old plate.

Dunblane has cups of great severity (fig. 20) of the same style, but dating only from 1702.

Strange to say, Glasgow has nothing but very commonplace cups of 1704, one of which is shown in fig. 21. It is impossible but that the cathedral must have been rich in plate, but I have not seen any inventory.

The see of Galloway is as rich as the rest of the west coast in holy places, the history of which owes much to the labours of Sir

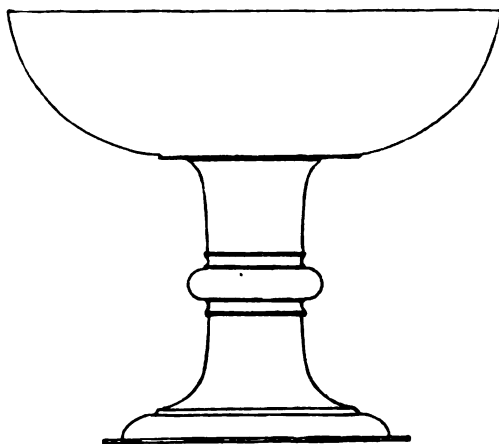


Fig. 20. Dunblane.

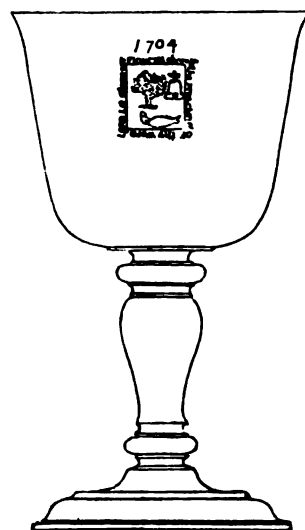


Fig. 21. Glasgow.

Herbert Eustace Maxwell and the antiquaries of the west ; but Whit-horn can show no old plate.

We come last to St Giles, which was not the seat of a bishopric before the Reformation ; but, as the High Church of the Metropolis, it and its altars occupied a large space in the public eye. The altars were numerous, and at some of these, to make their obligation more binding, debtors often became bound to pay their bonds.

When there were so many altars there must necessarily have been profusion of plate, and we know only too well what became of some of it. Much was not to be expected of the magistrates whose records bear under date 24th June 1562—

“The provest, baillies, and counsale ordanis the idole Saint Geyll to be cuttit furth of the townys standert, and the thrissill put in place thair of.”

They had before that placed in the custody of various citizens, “The

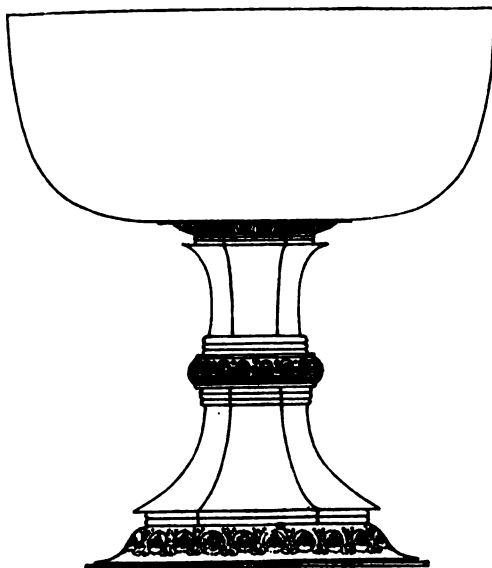


Fig. 22. Linlithgow.

Eucharist,” “The Round Eucharist,” “The Mekill Cross with the fute”—and several other crosses—and bells; also “Ane challice with the paten and spyne,” weighing thirty-two ounces and one-half; also three other chalices, each weighing upwards of twenty ounces; and thereafter a resolution was passed on 1st August 1560, that all these “be with all deligence sauld or cunyet,” and “expended on the common warks,” “and in special upon the reparation and decoring of the kirk.”

We have not space to show what was meant by “decoring of the

kirk;"—shortly, a large part of it, what space remained after providing a church, was converted to purely secular uses—for places of business of various kinds.

The cups of St Giles, 1643, are of the same general character as those of St Andrews (fig. 19), and of most of the city parishes of Edinburgh, as well as of Linlithgow (fig. 22), Dunfermline (fig. 28), and others in the neighbourhood.

Such is the melancholy result of inquiries in all our cathedral sites ;

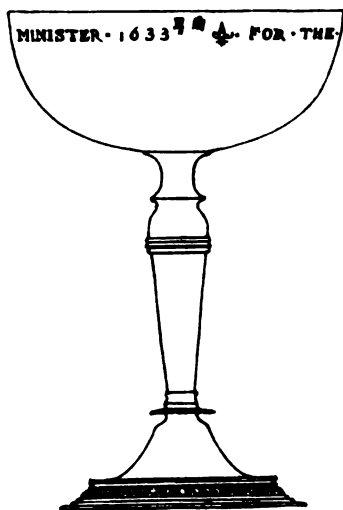


Fig. 23. Fintray (1633).

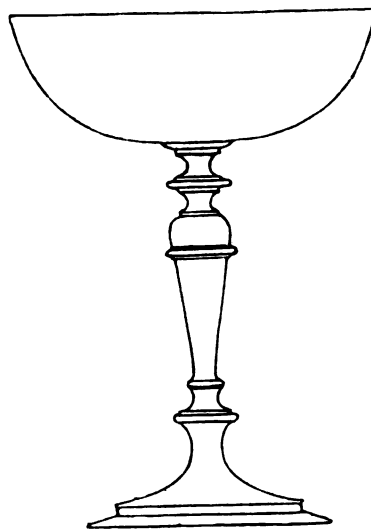


Fig. 24. Beith (1631).

and elsewhere throughout the length and breadth of the land, not a cup has been shown or pointed out which seems to date from a period prior to the Reformation. Nay, there is hardly one which is not stamped so as to demonstrate that it was made long subsequent to that date. It may even be doubted whether there be more than one, the material of which is capable of being traced back to pre-Reformation times. That one is known as St Medan's Cup (fig. 23), in the parish of Fintray in Aber-

deenshire, which bears a close resemblance to the cup shown beside it (fig. 24) from Beith, Ayrshire. My attention was first called to the Fintray Cup as having itself belonged to St Medan, and having been regarded with special veneration, and carried round the parish in procession in bad seasons. This theory, however, is displaced by a hardly less interesting one given in vol. xii. of the *Statistical Account of Scotland*. It is there said, in the description of the parish of Fintray, Aberdeenshire, 1845:—"The minister has in his possession a silver cup belonging to the parish, bearing date 1633, which tradition says was formed from a silver head of St Meddan, the tutelary saint of the parish,¹ which, in the days of Popish superstition, was wont to be carried about the parish in procession for the purpose of bringing down rain, or clearing up the weather, as circumstances might require."

This St Medan is no doubt the saint mentioned in Bishop Forbes's *Kalendar of Scottish Saints*, p. 344, whose fame lurks in various names in different parts of the country; e.g., "Inglismaldie" for Ecclesmedan. In Forfarshire "Madie's bell" had such repute that the right to its possession was worth being disposed by solemn deed as a source of revenue, yet it was sold as old iron in the present century. The authority for the date above assigned to the cup has been the inscription upon it—"For the Holie communion at Fintray, Mr Adam Barclay minister, 1633." The letters and stamp on it do not correspond, so far as we have been able to observe, with the markings on any other Scottish plate, but there is a *fleur-de-lis* engraved upon it, which occurs on the cup of the South-West Parish of Edinburgh, which also bears the date 1633. This cup resembles in shape the tazza, of which Dr Guild's gift to St Andrews is a good secular example, while the chalices of Beith, 1631 (fig. 24), Soutra (fig. 25), and Fala and Culter are ecclesiastical varieties.

It is difficult to fix the precise dates of the older Scottish cups, for till 1681 there was no date-letter enforced in Scotland, and the deacons' marks only supply a range within which a cup must have been made.

The deacons seldom held office for more than two years continuously; but they often returned to office after an interval of several years. I.L.,

¹ This is a mistake, St Giles was the tutelary saint. See Forbes's *Kalendar of Scottish Saints*.

Johnne Lyndsay, was deacon in 1617 and 1618; while George Crawford was appointed in 1615 and 1616, in 1621 and 1622, and again in 1633 and 1634. Thus James Davidson was appointed deacon in 1813 and 1814, again in 1819 and 1820, again in 1831 and 1832. Sometimes, however, an inscription or a minute of kirk-session comes into play to solve the doubt, and not unfrequently also to record that the cups on which the date occurs, or to which the minute refers, were got to replace older ones, disposed of to furnish the new. Thus we know that in many parishes there were cups in use after the Reformation which have perished; but whether these were chalices which had been in use under the Romish ritual, we have no means of judging.

No chalice made in Scotland, now in use, is ascertained to have existed earlier than 1618, when those of Fyvie, Aberdeenshire, were made and presented. The cup is the same shape as that of Carstairs—the stem is longer.

It is interesting to observe that they were the gift of the first Earl of Dunfermline, the great Alexander Seton, one of the most cultivated as also one of the most prosperous men of his day, on whom Court favour was lavished, and who among other offices held and adorned those of President of the Court of Session and of Chancellor. He died in 1622, having used his power “with great moderation to the contentment of all honest men.”¹

¹ His first piece of luck was having Queen Mary for godmother, and she showed her appreciation of her responsibility by bestowing on him as a “godbairn’s gift,” when but a few years old, the priory of Pluscardine *in commendam*, and this he seems to have retained till his death. What makes the Fyvie cups of special interest is the fact that he went to Rome to be educated as a priest, and is said to have taken holy orders abroad, and to have celebrated mass even after he returned to Scotland. Scotstarvit, in his “*Staggering State*,” says that the chalice which he used on this occasion was sold in Edinburgh. He was suspected of Romanism, yet latterly seems not to have shown it in his public conduct. Indeed one of the most striking scenes of his life was his demeanour to King James in defence of Bruce, a Presbyterian clergyman. In a case against Bruce, when the Crown was interested, the king entered the Court, and ordered a judgment to be pronounced in his own favour; whereupon Seton rose, and professing his loyalty, said, nevertheless, that the king having made him head of that Court, he must either give judgment according to his oath or resign. His brethren followed his courageous example, and the king left the Court in a fury, but seems, however, not to have retained any feeling of resentment.

But the Fyvie type was not the only one approved by Seton, for he had lands in the south as well; and Inveresk shared his liberality, receiving a cup of the entirely different shape, so common in Edinburgh and its neighbourhood; possibly as old as the Fyvie chalice, the deacons' mark being apparently the monogram of James Davidson, who was deacon in 1819, but also earlier. A modification of the form adopted at Fyvie and Carstairs will be observed in the older Kirkwall cup and elsewhere.

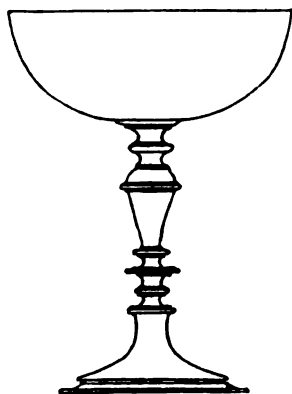


Fig. 25. Soutra.

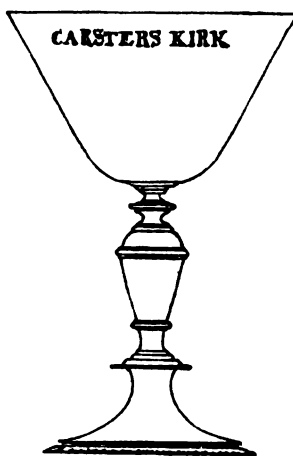


Fig. 26. Carstairs (1617-18).

There is a later group of cups with nearly perpendicular sides seen in the later Kirkwall cup. There are others which have not been engraved, as Longformacus (1674) and Brechin, and the cup of the French Protestant Church in Edinburgh, which last has had its own adventures. It passed first to the "New Church," and after being sold, has fortunately been secured by a member of the congregation of Trinity College Church, and added to its treasures.

Next in ascertained date to the Fyvie chalice, and almost simultaneously with it and Inveresk, came the chalices of St Cuthbert's, the account of which I quote from Sime's *History of St Cuthbert's*, page 50:—

"In January 1618, it was proposed to have new cups and plates for the communion service. 'The Session,' say the minutes, 'thocht it maist meit that thair be four coups of silver to serve at the tabill, twa bassings of coin with ane laver; and the barrones, gentilmen, heritors, and fewars to pay four hundredth marks, and the town of Edinburgh, suburbs, &c. to pay two hundredth marks,' to defray all expenses. In the year following these cups were produced before the session, each weighing 18 oz. 12 drams. They were then of a very peculiar shape, the stalk being 6 inches in height, gilt, and beautifully chased; but the cup

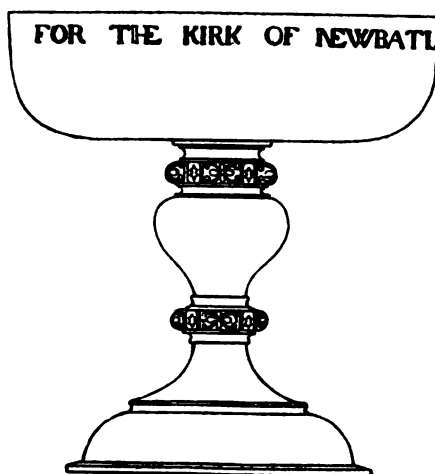


Fig. 27. Newbattle (1646).

itself, which was fluted, was only about 2 inches deep and about 24 inches in circumference, not unlike a small soup plate affixed to the stalk of a candlestick. On the bottom was engraved the following sentence: 'I will tak the covp of salvatione, and call vpon the name of the Lord, 116 Psalm, 1619,' and around the rim of the cup these words, 'For the Vast Kirk ovtvith Edinbvrgh.' New cups of a modern form were placed on the original stalks only a few years ago."¹

¹ The result is that the only part preserved of two of the oldest chalices made after the Reformation is their stems, on which new bowls are placed. In the

The cups which most nearly correspond with this quaint description and with the measurements given are the four belonging to the parish of Newbattle (fig. 27), which derive a special interest from the fact that they were all obtained when the saintly George Leighton, afterwards principal of the University of Edinburgh, Bishop of Dunblane, and Archbishop of Glasgow, was incumbent of that parish. Up to his time there had been no communion plate in the parish, or rather

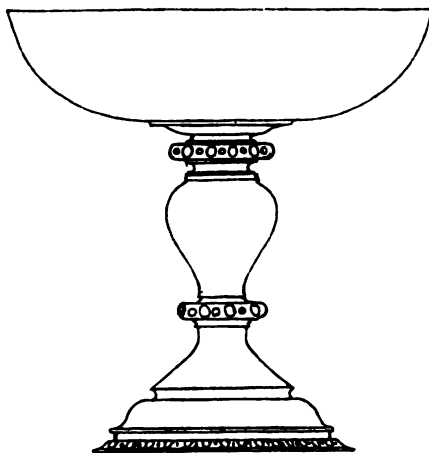


Fig 28. Dunfermline (1628).

the rich plate which must have belonged to the great abbey had been either stolen or melted down, or sent abroad for safety. The kirk-session records bear that in 1646 they had no cups, and were in the habit of borrowing from the neighbouring parish of Dalkeith. If the

Tron Parish, likewise, the older form was made to yield to one considered to be of greater convenience. In some cases a certain reverence for the old metal has led to its absorption in the cup, as in the case of St Medan; but in some the cups were actually sold, and in the history of some parishes the substituted cups have in turn been sold in order to make room for still more convenient substitutes. See note, p. 432.

practice amounted to a habit, Dalkeith must have possessed older cups than those exhibited, which only date from 1645. Three of the Newbattle cups were the gift of individuals named in the session records, but there is no mention of how the fourth was acquired, perhaps it was the gift of Leighton himself—and so he did not record the fact. One of them (fig. 27) has been engraved, as suggesting the original form of the St Cuthbert's cup of 1619, although not fluted, as the latter is said to have been. The open-mouthed type was developed into

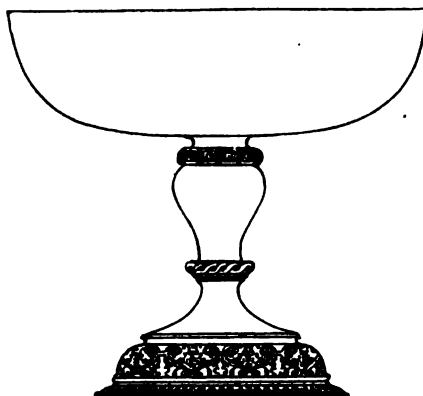


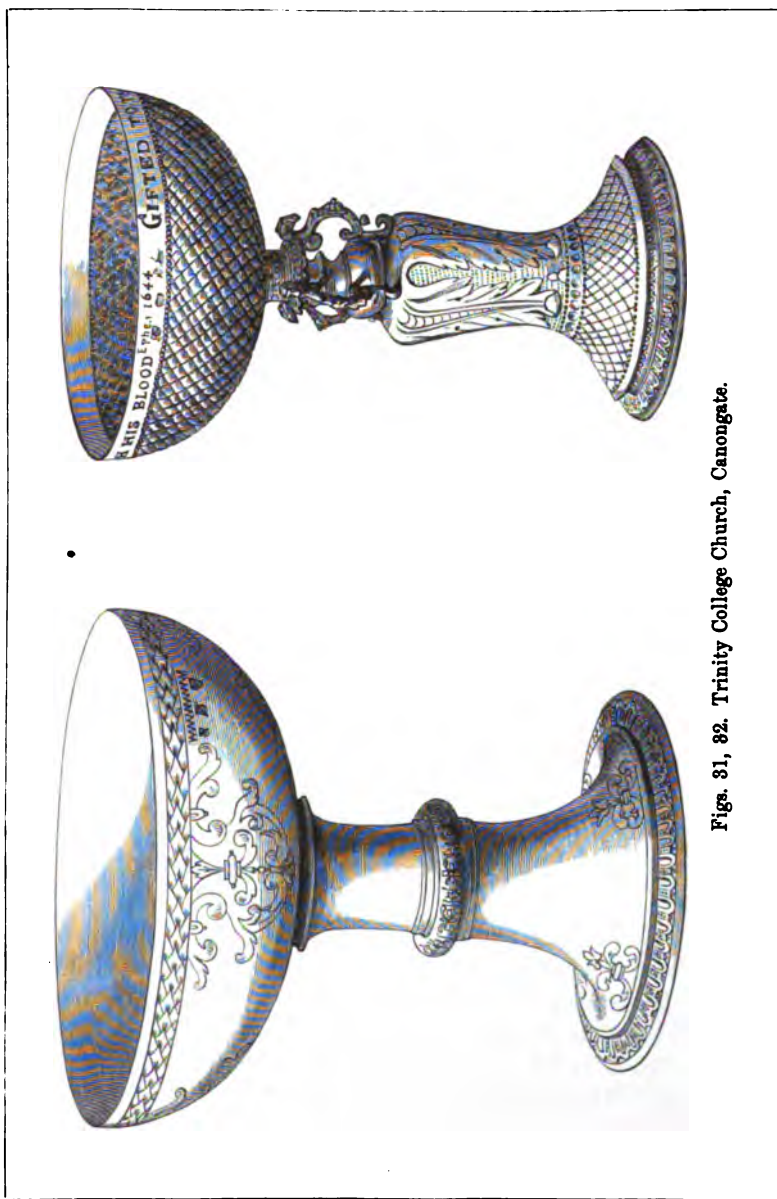
Fig. 29. Currie Cup (1657).

various beautiful forms, and remained in favour for a century. The earliest example engraved of the newer form is the Dunfermline cup (fig. 28), dated 1628 ; the latest that of Corstorphine (fig. 30), 1719.

Noteworthy cups of this style are those belonging to—

1. The Trinity College Church, Edinburgh (fig. 31), 1693.
2. The Old Greyfriars or South-West Parish, with the Old Southport represented in the bottom of the cup (fig. 60) 1633.
3. St Giles', 1643.
4. Canongate, two cups, both of date 1643.

A second pair of cups belonging to the Canongate (fig. 32), with a bowl of this shape, but hammered into a pine-apple pattern, and set



Figs. 31, 32. Trinity College Church, Canongate.

upon a stem similar to the base of the Bracadale-Duirinish and Perth cups, is remarkable as combining the favourite form with new details.

5. Currie (fig. 29).

6 and 7. Haddington (1645) and Duddingston 1683), with their hexagonal base, are two of the most beautiful examples, and in both, as in St Giles' cups and some others, the bowl unscrews from the stem.

A totally distinct form of cup, of which there are many examples,

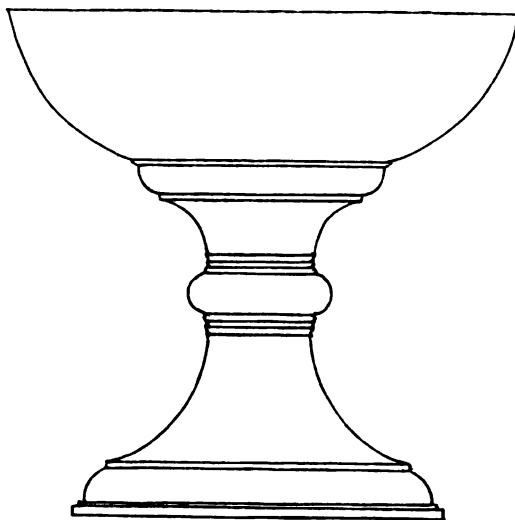


Fig. 30. Corstorphine.

makes its appearance in 1643 at Forres. It is of the class known as beakers, already alluded to at Elgin and Aberdeen. It occurs 1652, at Dundee; 1659, at Leochel-Cushnie; 1666, at Ellon; 1667, at St Vigean's (fig. 33); 1676, Arbroath (fig. 34); 1681, at Elgin; 1697, at Fintray, Aberdeenshire. Birnie and Monymusk, 1691-1712, bring the form well down into the eighteenth century. One of the Monymusk cups was presented by the last surviving Episcopalian

parish minister in Scotland. The only example of a beaker I have fallen in with south of the Tay is at Biggar, and bears date 1650. Most of them have Hall marks showing them to be Scotch; but the beautifully flowered cup of Ellon bears what I gather to be the Amsterdam mark, and the Fintray beaker cup has a similar engraving; so also have three of those of St Machars Cathedral, while the fourth, the engraving on which has been previously given (fig. 17), has the mark of Dantzig.

The cups in the neighbouring parish of Lunan were given in 1709 by Mr Alexander Peddie, the minister, who stipulated that any Episco-

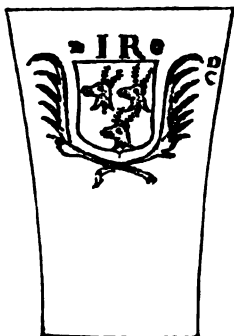


Fig. 33. St Vigean's (1667).

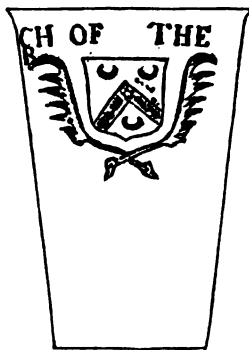


Fig. 34. Arbroath (1676).

palian congregation within 7 miles of Lunan should, on application, have the use of them.

We cannot leave this class of cups without referring to the unique horn cups (fig. 35) belonging to the parish of Premnay, and known to have been in use down to 1728. They were probably silver mounted, though these mountings did not remain when the present incumbent was appointed, nor even in the time of his predecessor.

Orkney and Shetland furnish some plate of special character. The cups of St Magnus have been referred to above. Those of Aithsting (fig. 36) show a peculiar form, with a Hall mark supposed to be Scandi-

navian. The Hall mark and form are similar to one at Lerwick of 1723. That of our Lady Kirk in Sanday (fig. 37) is of a different type—at least its lip seems to have been tampered with—the upper edge doubled down to strengthen it, and unfortunately the Hall

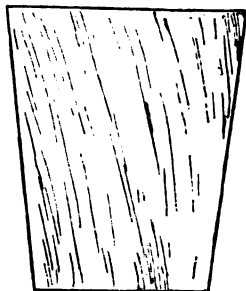


Fig. 35. Premnay.

mark obliterated, so that its date cannot be exactly known. The mainland cup which comes nearest in form to that of Aithsting is Panbride, in Forfarshire (fig. 38). Its date has to be gathered from the inscription—"Given by George Earl of Panmure and Jeane Campbel Countess of Panmure to the church of Panbrid." George, second Earl of Panmure, who married Lady Jean Campbell, second daughter of the Earl of Loudon, succeeded to the earldom in 1661, and died in 1671, so that the date of the cup is between these years. It

appears from a letter recently published by the Rev. Dr Young of Monifieth, that a later Earl of Panmure had a less creditable connection with church plate in his parish. The plate was not older than 1645, and had been gifted by a parishioner, Jean Ouchterlony, Lady Grange. In the present century William, Earl Panmure, expressed a strong desire to get possession of these cups, which are reported to Dr Young by parishioners who have seen them to have been of the large flat shape so common in and about Edinburgh. His overtures to the parish minister, the Rev. W. Johnstone, were met by this reply—"To give you these cups would be like allowing the vessels of the Lord's House to grace Belshazzar's feast." A successor of Mr Johnstone, however, was less scrupulous, and accepted modern cups instead of them. The cups are not now in the possession of the Panmure family, and are said to have been presented to H.R.H. the Duke of Sussex, who in his day was a great collector.

The inscriptions on cups or the session records often show that Orca-dian parishes, like those of the mainland, had silver cups of early date, which have been melted down, and used in making new ones of modern type. Thus the inscription on the cups of Bressay (fig. 39) in Shetland bears—

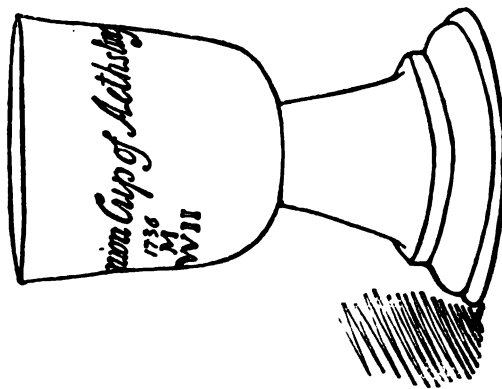


Fig. 36. Aithsling.

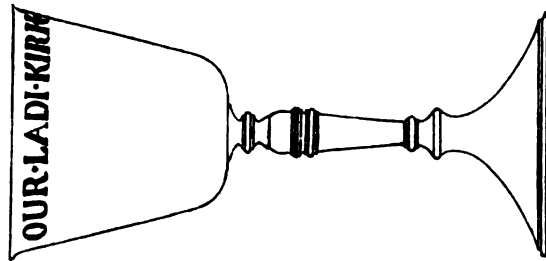


Fig. 37. Lady Kirk, Sanday.

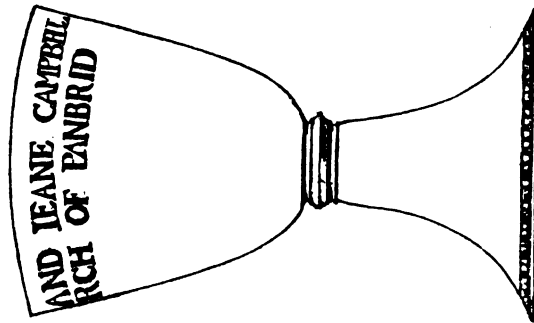


Fig. 38. Panbride.

"For the Kirks of Bressa and Burra M^r W^m Umphray minister 1628."



Fig. 39. Bressay.

"Changed into Sterling money and into another form at Edinburgh 1728 by M J. D. minister."

The subjoined extracts from the minutes of the kirk-session of Sandness are interesting from many points of view, and speak for themselves. They show the practice of borrowing cups from their neighbour—the difficulties and risks of sending valuables in these days to the south—the use of Dutch money—the delivery of the cups when procured, not to the session-clerk or to the minister, but to his wife.¹

¹ August 21, 1738.—"On the same day a motion was made by some of the members that a pair of Communion Cups should be procured for the use of these united paroches out of the money collected at Sacramental occasions, in regard there were none in this ministry, nor any other fund from whence to purchase them, save only one cup of no great value belonging to the Island of Papa. The Session having heard the above motion judged y^e same very reasonable, considering that the collections at last Sacrament had been so liberal that the poor of the parioch might be supplied out of the surplus of what was now in the box, and that the session could not have the use of borrowed Communion Cups without paying a crown for the same. Y^rfor they did appoint the sum of five pounds sterling, together with the Communion Cup of Papa, to be laid out for the purchasing of two large new Communion Cups, one to be marked Communion Cup for Walls and Fould, and the other Communion Cup for Sandness and Papastour; and they recommended to the Mod^r to write to some of his correspondents to cause to make the said cups, the session being hereby Ingaged to refund him in the above value. The Mod^r having heard the sessions recommendation, not only promised to obey the same, but also to take the outward risque of the money upon himself, the session taking the homeward risque of the Cups."

Papastour, March 5, 1739.—"The said day the session considering that in a full meeting of session at Walls, it was resolved that the Communion Cup of this island should be sent south for a help to y^e making up of two Communion Cups to this ministry, did, therefore, after having weightied the said Communion Cup, which they

One of these cups is believed to have been sold or melted down in 1856, when the cups at present used were procured. The other, which was fortunately lost for a time, and so escaped the crucible—is believed to have been found, and to be still in use in the parish of Walls.

The cup of Tingwall here figured (fig. 40) is of date 1737.

It has not been thought necessary to engrave all the seventeenth century cups, but examples of all the more distinctive forms are given.

The Fyvie cup was, no doubt, an adaptation under Lord Dunfermline's direction of the last form of chalice in use before the Reformation. The Carstairs, Durisdeer, Middlebie, and Balmaghie cups are of one type, and all bear the deacon's letters I.L. for John Lindsay.

A rounder, less conical cup of Carsphairn resembles these pre-Reformation chalices, but resembles still more closely some of the known English ones. This form is seen in the older Kirkwall cup, and those at Dalgarno, Closeburn, and Glencairn, all of which have the deacon's letter I.L., and it was followed later at Brechin and elsewhere.

The large, wide-mouthed bowls of Edinburgh and its neighbourhood and St Andrews may be copies of the great chalices noted in the inventories as distinguished from the smaller, or may be adaptations of domestic bowls like mazers. They are, many of them, as large as the

found to be eleven ounces, Dutch money, did Deliver the same to the Mod^r, recommending it to him to deliver the said cup to some proper hand in order to get the same sold to the best advantage, and to obtain receipt for it from the person by whom he sends it, to which the Mod^r agreed."

In March 1740.—"The said day, the Mod^r reported that he had sent south the Communion Cup of Papa by John Scott of Melby, conform to the appointment of last meeting of session at Papa, but that said John Scott happened not to receive that cup till he was just about to sail, and therfor had not time to Leave a receipt for it, but that y^e said Mr Scott was now returned home himself, and would no doubt Satisfy him anent said cup as soon as he should have access to discourse him thereanent. The session having heard the above report desires the Mod^r may apply to the said Mr Scott for a receipt for said cup as soon as with conveniency he can, and when obtained to Deliver the same to y^e treasurer of Papa."

On February 11, 1741.—"The said day the session paid the Mod^r the sum of £60 Scotch for the two Communion Cups they Employed him to Purchase for this Ministry, which cups being provided and sighted by the session were found to be made according to their direction, and by them delivered to Mrs Buchan, spouse to the Mod^r, to be kept by her till they be called for."

Ardagh chalice. Apparently in all countries domestic and church cups are found at the same date of similar forms; large cups were required on returning to the old practice of giving the wine to the laity.

On a survey of the whole seventeenth century, it is difficult to detect any predominating influence. In country parishes we find the Romish chalice adapted to the severe simplicity of Protestant worship and taste, and larger cups formed for more populous parishes.

One thing is plain, English usage did little to suggest the ordinary forms of our Scotch communion cups. What is known as Queen Elizabeth's Cup had spread through the length and breadth of England, and still survives, but not a single Scotch cup has been found of that type during the seventeenth century. Two English cups of pretty early date have been engraved,—Banchory (fig. 41), of 1625, a graceful form which has not been followed, and one of the Currie cups (fig. 42) of the date 1642. The older English form, appearing in Skye and at Perth, has never been repeated.

The most different forms appear under the same date, and reappear at different dates. In fact, if I have been correctly informed, that the Culter cups are of the tazza type, and bear the letters I. L., then, within two or three years the four leading forms were all adopted.

Some parishes furnish us with the changes of taste within their own experience. Thus we have in Dalmellington three cups (figs. 43, 44, 45) of quite different shapes, the first two of which are of 1650, and the last of 1752, two years beyond the period to which our inquiries were limited; but it shows the useful, large, not beautiful shape which became so common in the eighteenth century. There are very few similar examples in the seventeenth century, though one is found at Forgan (fig. 46), exactly a hundred years earlier than the latest Dalmellington one, and another one at Craig (fig. 47) in 1682; but both of these, though open-mouthed, have more beauty of form, and the same may be said of the Wemyss cup of 1673 (fig. 48). This is one of those parishes which possess also the wide flat cup of the Edinburgh type. Peebles (fig. 49), in 1684, and Irongray, in 1708, though with 1694, the date of the minister's ordination, engraved on it, show a further advance towards the eighteenth century cups.

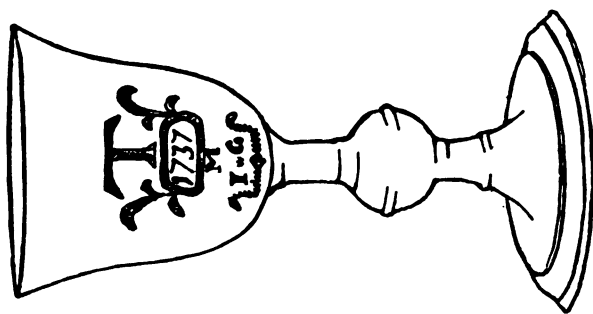


Fig. 40. Tingwall.

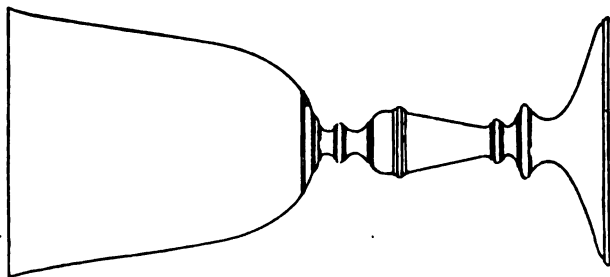


Fig. 41. Banchory (1825).

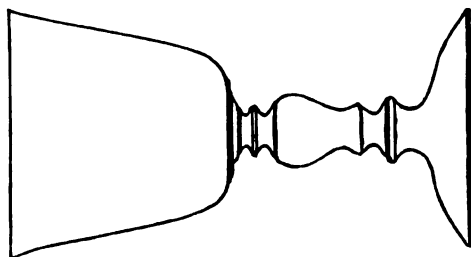
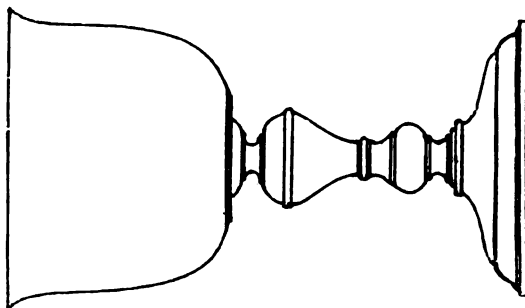
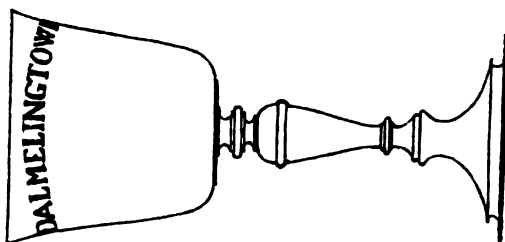
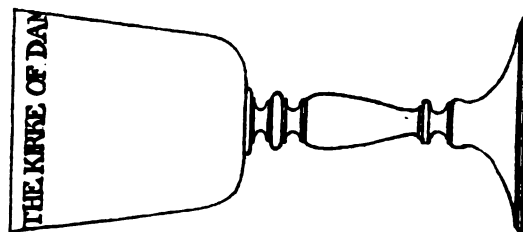


Fig. 42. Currie (1842).



Figs. 43, 44, 45. Dalmellington (1650-1752).

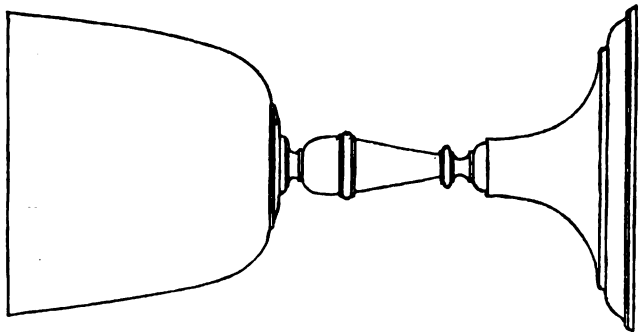


Fig. 48. Wemyss (1673).

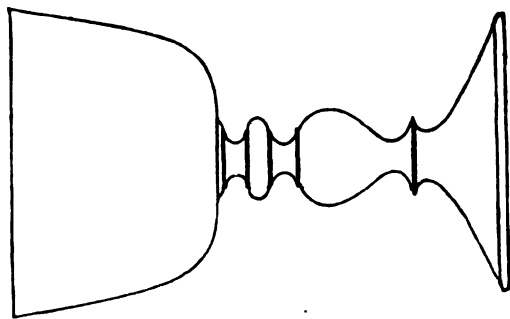


Fig. 47. Craig (1682).

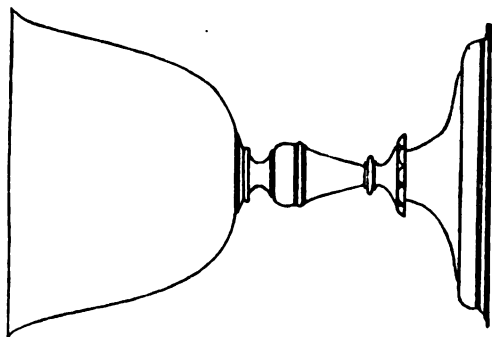


Fig. 46. Forgan (1652).

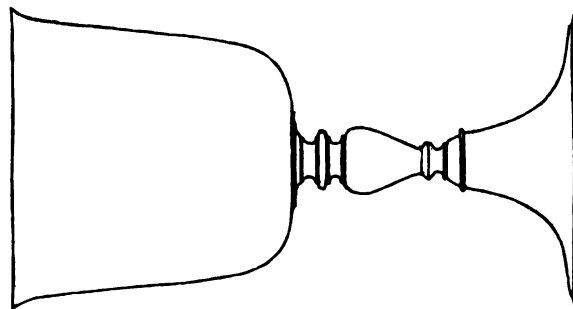


Fig. 49. Peebles (1684).

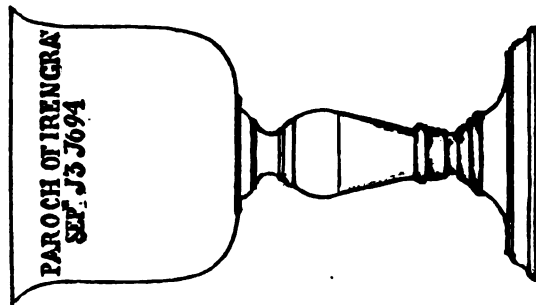


Fig. 50. Irongray (1694).

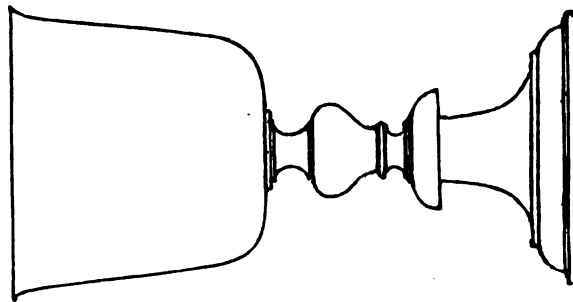


Fig. 51. Dumfries and Clackmannan (1711, 1719).

THE TOWN OF ALCANTARA
→ HE IS NOT HERE BUT HE

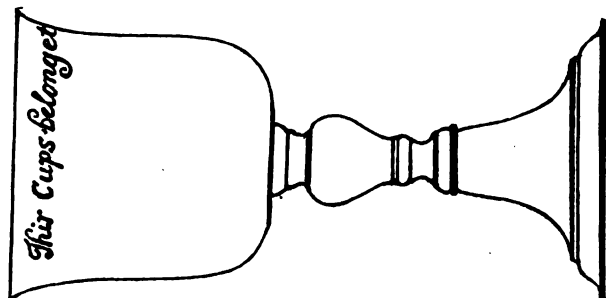


Fig. 53. Mouswald (1723).

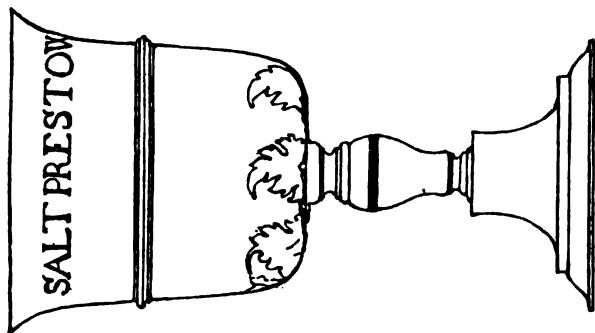


Fig. 54. Prestonpans (1696).

The earliest of the eighteenth century cups (fig. 51) is found both at Clackmannan and Dumfries, and it is the only cup observed to have been repeated in two parishes, unless in the case of Fala and Soutra, which possibly formed one parish already at the date of the cups.

Prestonpans (fig. 54) is a remarkably handsome cup; and in the belt round the centre, and the cluster of leaves, laid on, round the bottom of

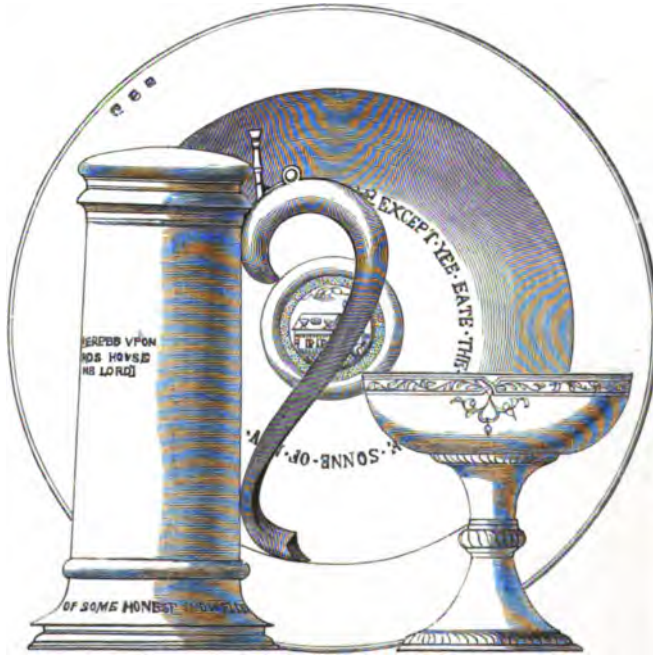


Fig. 55. Trinity College.

the cup, we have the only examples subsequent to the cups at Perth and in Skye and those of the Canongate, of a cup to which the goldsmith has attempted to impart any interest from anything but simple beauty of form—except the chasing on a few of the Edinburgh cups—and the floral ornaments on the “beakers.”

The patens or plates for the bread but rarely follow the ancient types.

They are much larger, and adapted to the great numbers that, according to the Scottish custom, sat round the table of the Lord. They are generally simple in form, and with little ornament. One paten of considerable size—that of the Trinity College Church (fig. 55)—has an engraving in the centre, which is reproduced (fig. 56). This engraving may in feeling be compared with the priest before the altar on one of the sculptured stones in Iona (fig. 2). It was considered by the late Dr Tait, archbishop of Canterbury, of great historical interest, as showing, or at least suggesting, that the person who caused it to be made was a believer in the real presence.



Fig. 56. Engraving on Paten, Trinity College.

Others have texts engraved, from which the sentiments of those who presented them may be gathered. The largest that has come under observation is that of Banchory-Ternan. It is elliptical, 18 inches by 12, and was left to the parish in 1625 by a Dr Reid, and it bears this remarkable inscription :—

AD SACRI CORPORIS MYSTERIA FIDELI POPULO DEFERENDA.

Besides the flagons for holding the wine before being poured into the cups, there are smaller flagons or ewers used for the baptismal water. Probably the largest of the former is the great flagon of St Giles', 15 inches high, which is similar in shape to that of Trinity College Church, and also (it is said) to one belonging to Westminster Abbey. It has an interest of its own, as having been, according to its inscription, presented in 1618 by Montagu, dean of Westminster and afterwards bishop of Lincoln, on the re-establishment of Episcopacy, "*votis susceptis ut Britannia religione et imperio eternum foelicissime coalescat.*"

Ewers and basins devoted to baptismal service are common, but not generally distinguished by very striking features; some are very small, but others large. That of the Tron Church, for instance, is 17 inches in diameter, and with this inscription on the inside in capitals, "He that believeth and is baptised shall be saved." This basin bears to have been "gifted to God and His Church of the Southeast Parish of Edinburgh, by some well affected their." That belonging to "the Old Kirk"—a congregation which long occupied part of St Giles, but is now accommodated with a new church in St John's Street, Canongate—is of quite exceptional interest. It is English, dating from 1602, and is, so far as has been discovered, the oldest church plate in existence in Scotland, except the so-called Queen Mary Cup, but it has been devoted to its present sacred use only since 1728, when it was substituted for plate of 1679.

It was impossible for any one who had seen either of Mr Cripps's books¹ to see this parcel gilt baptismal basin (fig. 57) and its ewer (fig. 58) without being struck with the similarity of their style to that of the parcel gilt rosewater basin at the Merchant Taylors' Hall in London, which is engraved in both works with the date (*circa* 1600). It would be difficult to write a description of English basins which did not apply equally to the basin of the Old Church, except as to the engraved scroll-work in which the Scotch one has the thistle added to the acorn and rose, as if it had been originally intended for Scotland.

The history of the plate of the Old Church from 1602 to 1728 is entirely unknown, nor can one guess how the kirk-session were induced to invest in such a magnificent service. The session evidently thought

¹ *O. E. P.*, p. 234, and *C. & C. P.*, p. 89.

they were engaged in a very serious piece of business in parting with their old plate and securing this, and have engraved on the under side



Fig. 57. Baptismal Basin, Old Kirk.

of the basin their record of the transaction, giving the precise weight of the old plate then disposed of to help to buy the new—and giving the



Figs. 58, 59. Baptismal Ewers.

weight also of the new. May the parish, which had the spirit to purchase these beautiful vessels, long prize and appreciate them! Not merely is the basin of great value, the ewer is believed to be unique.

It has been thought best not to enter upon the subject of plates for alms in copper and bronze, which still exist in considerable numbers, and which kirk-sessions ought to value and take care of, instead of neglecting or throwing them away, as has been too often done, even of recent years. It is believed that many were at one time used for the sacramental bread, though few are so now. The subjects represented are generally the Temptation of Adam and Eve; the Spies returning from the Promised Land, bearing grapes; and the Annunciation. They vary greatly in size, material, and quality of workmanship.

In taking a general view of the church plate of the seventeenth century, it is difficult not to be struck at once by its fitness for the purpose for which it was designed, by its beauty, and, with a few exceptions, by its great simplicity.

The silversmiths must have been animated while engaged on their task with a feeling of its importance—a consciousness that what they produced had a destiny which found expression in the inscription on the tankards of the Trinity College Church, 1633—"In that day shall there be upon the pots in the Lord's house—Holiness unto the Lord."

The feelings of the donors of cups are variously indicated. Sometimes their names are given; sometimes their arms are put outside or inside, or some ornament in the bottom of the cup, as that which forms the last illustration (fig. 60); sometimes they are described as "well-wishers, indwellers in the parish," or "honest indwellers;" sometimes the plate is "coft by the Parish." Sometimes there is a reference to a text strangely selected, as "Be ye wise as serpents, and harmless as doves;" with an engraving of a serpent and a dove below the words respectively. Sometimes a parishioner or the minister, "Gifted this cup for the service of Emmanuel in the parish," as at St Andrews. At others what is engraved seems intended to indicate a desire to assert a personal sense of the importance of different dogmas. Thus:—

"Let a man examine himself, and so let him eat of that bread and drink of that cup."

"I will take the cup of salvation, and call upon the name of the Lord."

"Calicem argenteum ecclesiæ Banchriensi reliquit Alexander Rædus medicinæ doctor ut ex eo sacri sanguinis mysteria populus fidelis hauriret."

"I am the Vine, ye are the branches."

"If any man thirst, let him come unto Me and drink."

"Whoso eateth My flesh and drinketh My blood hath eternal life, and I shall raise him up at the last day."

"This cup is the new testament in My blood."

"He is not here; He is risen, as He said."

"The cup of Salvation of the Kirk of Our Ladi."

"Holines to the Lord."



Fig. 60.

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